

The First and Second Part  
OF  
GANGRÆNA:  
OR

A Catalogue and Discovery of many of the  
Errors, Heresies, Blasphemies and pernicious Pra-  
ctices of the Sectaries of this time, vented and acted  
in England in these four last years.

Also a particular Narration of divers Stories, Remark-  
able Passages, Letters; an Extract of many Letters, all con-  
cerning the present Sects; together with some Observations  
upon, and Corollaries from all the fore-named Premises.

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By THOMAS EDWARDS Minister of the Gospel.

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The third EDITION, corrected and much Enlarged.

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2 TIM. 3. 8, 9. Now as Jannes and Jambres withstood Moses, so do these also resist the  
truth: men of corrupt minds, reprobate concerning the Faith.

But they shall proceed no further, for their folly shall be manifest to all men, as theirs also was.

2 PET. 2. 1, 2. But there were false Prophets also among the people, even as there shall be  
false Teachers among you, who privily shall bring in damnable Heresies, even denying the  
Lord that bought them, and bring upon themselves swift destruction.

And many shall follow their pernicious wayes, by reason of whom the way of truth shall be  
evill spoken of.

JUDE vers. 19. These be they who separate themselves sensually, having not the spirit.

*Lutherus in Epist. ad Galat.* Maledicta sit charitas, qua servatur cum iactura doctrinae fidei, cui omnia  
cedere debent, Caritas, Apostolus, Angelus & celo.

*Lutheri Epist. ad Staupitium.* Non hic tempus timendi, sed clamandi, ubi Dominus noster Iesus Christus  
damnatur, exuritur & blasphematur: mihi pater grandius est periculum quam credant malum loquaces  
sine superbus, avarus, adulter, homicidia, antipapa, & omnium vitiorum seus, modo impudenter non  
arguas, dum Dominus patitur.

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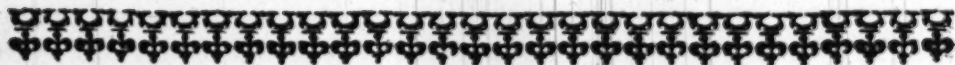




*Reader,*

**T**Hat thou mayest discern the mischief of Ecclesiastical Anarchy, the monstrosity of the much affected Toleration, and be warned to be wise to sobriety, and fear and suspect the pretended New Lights, I approve that this Treatise, discovering the Gangrene of so many strange Opinions, should be imprinted.

JAMES CRANFORD.



TO THE  
RIGHT HONOURABLE  
THE  
LORDS and COMMONS  
Assembled in PARLIAMENT.

Right Honourable and Noble Senatours,

**H**ere present you with a Catalogue or Black Bill of the Errours, Heresies, Blasphemies, and Practices of the Sectaries of this time, broached and acted within these four last years in England, and that in your Quarters, and in places under your Government and Power, for which I tremble to thinke lest the whole Kingdom should be in Gods Black Bill: I much fear lest the subiect matter of this Catalogue may prove unto England (unlesse some speedy and effectuall course be taken to prevent it) like the Bill of Divorce given to Israel; Jer. 3. 8. like the Roll of the Book commanded from God to be written by Jeremiah against Israel and Judah, Jer. 36. 2. like the Roll of a Book sent by a hand to Ezekiel, Ezek. 2. 9, 10. wherein was written, lamentations, mourning and woe; or like the hand-writing upon the wall against Belshaz. Dan. 5. 5. & the flying Roll in Zech. c. 5. v. 1, 2. a curse going over the face of the whole land. And unto Whom, Right Honourable should I present and make known these things, but unto You, who are the supreme Iudicatory of this Kingdom, having that sufficiency of Power, which only is able to remedy and redresse them, who are our great Physicians, and have been wont to cure the worst maladies and diseases of our Church and State, who are by God himself stiled Gods, and therefore should above others lay to heart and be sensible of the injuries and dishonours done to God and his name. And I humbly pray your Honours to beare with me in my addresse this way, as having no other meanes but this, of acquainting You with the sad state of things in our Church: And yet 'tis necessary You should hear of these things, for as 'tis said in the Prophet Jeremiah, concerning the making of that Roll, It may be the house of Judah will hear all the evill which I purpose to do to them, that they may turne every one from his evill way, it may be they will

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present their supplications before the Lord, that he may forgive their iniquity and their sin; so it may be some good may come of this Book, to cause an humiliation for, and a suppression of heresies and schimes, as being a more free and full discovery of our times then ever yet was made, and therefore I send it abroad in this way, whereby it may be read by all Judah: and I doubt not but some faithfull Baruchs, who are not shut up, but do preach before You on Fast dayes, will cause You to hear the words of this Book in the Lords house, by applying them to your consciences, and making them a Catalogue of sins for matter of humiliation to you on those dayes, showing how far they may become yours in suffering without punishment and censure too many of them. And now, Noble and worthy Senatours, be graciously pleased to pardon the boldnesse I shall take in dealing plainly with you in this present Epistle, and not to impute it to any malignity and disaffection to your service, or to peremptory saucinesse, and disrespect of You, (for besides that some worthy Members of Parliament to whom I am known can testifie the contrary, all my Actions from the beginning of Your sitting, my Sermons, Prayers, Prayses, Discourses, Attings for You speak otherwise: I am one who out of choise and judgement have embarked my self with Wife, Children, Estate, and all that's dear to me in the same ship with You, to sinke and perish, or to come safe to land with You, and that in the most doubtfull and difficult times, not only early in the first beginning of the war and troubles, in a malignant place among Courtiers, and those who were servants and had relations to the King, Queen and their Children, pleading Your Cause, justifying Your wars, satisfying many that scrupled: but when Your affairs were at lowest, and the chance of war against You, and some of the Grandees and favourites of these times were packing up, and ready to be gone, I was then highest and most zealous for You, preaching, praying stirring up the people to stand for you by going out in person, lending of money, in the later going before them by example; And as I have been your Honours most devoted servant so am I still yours, and you cannot easily lose me; and I do humbly lay my self and Book at the feet of your wisdom and piety, submitting both to your pleasure; but to the matter and contents of this Book, and to the present state of things. I am bound and stirred in spirit, to see the people so given to error and schisme, and the zeal of Gods house and glory constrains me, and I can no longer forbear speaking my whole heart to you. The evils of this kinde are grown to such a height as there is no more time for silence, or for being afraid, but of crying out and speaking plainly. And I am confident when your Honours have read over my Book (which I humbly desire you in the fear of God, and for the glory of Christ to do, as Luther bespeaks the reading of an Epistle of his) that will be a just Apologie with you for my freenesse and boldnesse. O the evil of these times would put zeal into the heart of any man, who hath any love to the glory of God, his truth, and the souls of people, and make the stammering tongue to speak freely



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freely, yea the dumbe to speak and cry out. Crceſus ſon who was born dumbe, when he ſaw one going to kill his Father, ſpake and cryed out, O kill not Crceſus. And now when our Father, our Saviour and bleſſed Spirit are wounded by damnable hereſies and blaſphemies, and many precious ſouls deſtroyed, can we be ſilent! O curſed be the ſilence and flattery that is in ſuch a time as this: For now things are grown to a ſtrange paſſe, (though nothing is now ſtrange,) and every day they grow worſe and worſe, and you can hardly conceive and imagine them ſo bad as they are; no kinde of blaſphemy, hereſie, diſorder, confuſion, but either is found among us, or a coming in upon us; for we inſtead of a Reformation, are grown from one extreme to another, fallen from Scylla to Charibdis, from Popiſh Innovations, Superſtitions, and Prelaticall Tyranny, to damnable Hereſies, horrid Blaſphemies, Libertiniſme, and fearfull Anarchy; our evils are not removed and cured, but only changed; one diſeaſe and Divell hath left us, and another as bad is come in the room; yea, this laſt extremity in which we are fallen, is far more high, violent and dangerous in many reſpects; all which in an Epistle cannot be contained, but are laid down in the following Book in many places, ſpecially in the eleventh Corollary. Luther in an Epistle to Spalatinus, calls Want of freedome in a Miniſter, irremiſſible peccatum, an unpardonable ſin; and ſilence in the neglecting of truth, a wicked ſilence; and in an Epistle to Staupitius ſaith, Let me be found any thing, a proud man, an adulterer, murderer, and guilty of all wickedneſſe, ſo as I be not convicted of wicked ſilence whiſt the Lord ſuffers. The conſideration of which, makes me well contented to run the venture of being accounted proud, ſaucy, peremptory, and of incurring the hazard of your diſpleaſure by ſpeaking freely (though I hope better things) then to let the glory and honour of Chriſt and his truth ſuffer any longer by my ſilence; for I call the moſt High GOD to witneſſe, that (ſo far as I know my own heart) what freedome I here uſe, in laying open the ſtate of things before you, is not out of any ſiniſter reſpect, or any pleaſure I take in this liberty (for I have had many carnall reaſonings and conſlicts in my ſpirit againſt it) but only out of the great neceſſity of the times, moved thereunto out of love and zeal to the glory of God and his truth, my faithfulneſſe to your Honours, compaſſion to the ſouls of thoſe for whom Chriſt dyed, and the delivering of my own ſoul in the diſcharge of my conſcience. Great Perſons, as Princes, Nobles and Counſellours, through their high places, multitude of affairs, flatteries, are ſubject to great failings and infirmities, as both Scriptures, and all Hiſtories ſhew: but it hath been the praife and honour of ſome of them, that upon being minded by faithful Miniſters of their faults, they have laid it to heart. Theodoſius that Noble Emperour had many

Tantis & tam eximjis virtutis ornameatis cultuit, cum Episcopos, tum Imperator: Utrumque enim admittit, alterum propter ingenii loquendi libertatem, alterum propter facilem obedientiam. And Theodoſius ſpeaking of Ambroſe, ſaith; Egred tandem reperti veritatis magiſtrum: Nam ſolum Ambroſium novi Episcopum dignum eo nomine. Tantum commodi reprehentio a viro virtute preſtanti adhibita ſecum apporrate ſolet. Theod. Eccl. Hiſt. l. 5. c. 16. 17.

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infirmities, as that cruell fact of his against the inhabitants of Thessalonica, as his being angry out of measure against the people of Antiochia, as his lenity towards Arians, Whom he permitted to keep Conventions in chief Cities; but in all his faults this is observed and admired by the Ecclesiasticall Historians who writ of him, that he ever gave place to wholsome admonitions, and amended upon being dealt with, as by Flavianus Bishop of Antiochia, Amphilocheus Bishop of Iconium, Ambrose Bishop of Millain; and he took Ambroses liberty of speaking to him so well, that he did not only give him thanks, but said of him to his praise, I have at length found a master of truth, for I have known Ambrose only a Bishop worthy of that name. It was one of the sins of the Prelates and Court Chaplains (for which among others God hath cast them out) to flatter, and the sin of the Court, that the Ministers that preached there, must sing placentia, speak smooth things. Now far be it from such a High Court of Parliament as you, (who above other Parliaments are in solemn Covenant with God for Reformation, Nationall, Domesticall, Personall, and have professed to engage your hearts for God and his work,) and from the Ministers who stand up for you, and adhere to you, to be faulty in the same kinde: Be pleased therefore in the midst of your many great affairs which even swallow you up, and by reason of which you have not time to hear and know all things concerning the State of Religion, to suffer one of your daily Remembrancers to God, to be Gods Remembrancer to you. You have, most Noble Senatours, done Worthily against Papists, Prelats and scandalous Ministers, in casting downe Images, Altars, Crucifixes, throwing out Ceremonies, &c. but what have You done against other kinds of growing evils, Heresie, Schisme, Disorder, against Seekers, Anabaptists, Antinomians, Brownists, Libertines and other Sects? You have destroyed Baal and his Priests; but have you been zealous against golden Calves, and the Priests of the lowest of the people? are not these grown up, and dayly increase under you? are any effectuall meanes used against them? You have made a Reformation, and blessed be God who put it into your hearts to do such things; but with the Reformation have we not a Deformation, and worse things come in upon us then ever we had before? were any of those monsters heard of heretofore, which are now common among us? as denying the Scriptures, pleading

\* Book intit. Toleration Justified, page, for a Toleration of all Religions and worships, 7.8. printed in this last January.

\* yea for blasphemy and denying there is a God. You have put down the Book of Common Prayer: and there are many among us have put down the Scriptures, slighting, yea blaspheming them. You have broken down Images of the Trinity, Christ, Virgin Mary, Apostles: and we have those who overthrow the Doctrine of the Trinity, oppose the Divinity of Christ, speak evill of the Virgin Mary, sleight the Apostles. You have cast out the Bishops and their Officers: and we have many that cast down to the ground all Ministers in all the Reformed



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*Reformed Churches. You have cast out Ceremonies in the Sacraments, as the Crosse, kneeling at the Lords Supper: and we have many cast out the Sacraments, Baptisme and the Lords Supper. You have put down Saints dayes: and We have many make nothing at all of the Lords dayes, and Fast dayes. You have taken away the superfluous excessive maintenance of the Bishops, Deanes: and We have many take away and cry down the necessary maintenance of the Ministers. In the Bishops dayes We had singing of Psalmes taken away in some places, conceived prayer, preaching, and in their room, Anthems, stinted forms and reading brought in; and now We have singing of Psalmes spoken against and cast out of some Churches, yea all publike prayer questioned, and all ministeriall preaching denyed. In the Bishops times Popish Innovations Were introduced, as bowing at Altars, &c. and now We have anointing the sick With Oyle; then We had Bishopping of children, now We have Bishopping of men and Women, by strange laying on of hands, as is related in this following Book. In the Bishops dayes We had many unlearned Ministers, and have We not now a company of Jereboams Priests? In the Bishops dayes We had the fourth Commandement taken away, but now We have all ten Commandements at once by the Antinomians; yea all faith and the Gospell denyed, as by the Seekers. The Worst of the Prelats, in the midst of many Popish, Arminian tenets, and Popish Innovations, held many sound doctrines, and had many commendable practices; yea the very \* Papists hold and \* Calvini Instructio Adversus keep to many Articles of faith and truths (God, have Libertinos, cap. 4. pag. 104.*

*some order among them, encourage learning, have certain fixed principles of truth, with practises of devotion and good Works; but many of the Sects and Sectaries in our dayes, deny all principles of Religion, are enemies to all holy Duties, Order, Learning, overthrowing all, being vertiginosi spiritus, Whirlegigg spirits; and the great opinion of an universall Toleration, tends to the laying of all Waste, and dissolution of all Religion and good manners. Now are not these Errours, Heresies and Schismes, spots and blots in our Reformation? do they not blemish and cast a dark shadow upon all the light part? are they not the dead flies in the Apothecaries ointment, sending forth a stinking savour? are they not the reproach and rejoycings of the common enemy? the scandall of the weak, the blasing star of the times? and are not Sectaries strangely suffered, connived at, keeping open meetings in the heart of the City? yea printing With \* Li- \* M Saltmarsh Smoak in the cense their erroneous opinions, and daring to give into some Temple, in which are some desperate errors. Book about Baptisme, and calling maintenance by Tithes Jewish and Popish both in City and Country. Christ in Revel. 2. 19. highly undeniably. commends the Angel of the Church of Thyatira for his Works, service, faith, patience, &c. but yet reproves and threatens him for suffering without punishment false*



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*false doctrines to be taught, and disorders to be practised in the Church: But I have a few things against thee, because thou sufferest that woman Jezebel, which calleth her self a Prophetesse, to teach and to seduce my servants: And be pleased to observe what truth that Scripture holds out, namely, that a connivence and suffering without punishment false Doctrines and Disorders, Persons to preach whom God hath not called, and to preach Errours, Heresies, blemishes and dashes the most glorious works, and provokes God to send judgements; a Toleration doth eclipse and darken the glory of the most excellent Reformation. God accounts all those errours, heresies, schismes, &c. committed in a land, but let alone, and suffered without punishment by those who have authority and power, to be the sins of those who have power, and he will proceed against them as if they were the authors of them. A man comes to be partaker of other mens sins, by countenancing, consenting and suffering without punishment, as well as by formally committing*

\* Amel. Animad. in Remonstr. Synodal. Script. super Artic. 5 de Persev. sanctorum, cap. 7. de Solomone. Certum est Solomonem non introduxisse aut admisisse idola in domum Dei, neq; adegisse populum ut vel Dei verum cultum desererent, vel colerent idola; neq; probari potest eum in sua propria persona coluisse idola. Hoc tantum certum est de ejus idololatria, quod infatuatus a mulieribus idololatricis permiserit eas construere. Aquinas in Ephes. 5. 12. Istis ergo nolite communicare imitando, coadjuvando, consentiendo. Sed certe hoc non sufficit, nisi etiam eos reprehendaris.

*them. \* Solomon in 1. King. 11. from ver. 1. to 15. is counted by God to be guilty of all the Idolatry committed by his Wives and their followers, and accordingly God is angry with him and threatens him, because being a King, he had power in his hands to hinder it, not that Solomon did bring into the house of God Idols, or ever commanded the people to forsake the worship of God and to worship*

*Idols, or that he did in his own person worship Idols; This only is certain, that he suffered them to build Altars, and sacrifice to strange gods. Ephes. 5. 12. 'tis the command of God, to have no fellowship with the unfruitfull works of darknesse, that is, not by consenting, helping, imitating & suffering them without reproof; Now a Magistrate reproving, is by using coercive power to punish and suppress evils, as is evident in the example of old Eli to his sons, who though he did reprove by words, yet because he punished them not, he was partaker of their sins, and was severely punished by God for it, 1. Sam. 2. 23, 24, 25. chap. 3. 13, 14. Now, Right Honourable, though You hold none of these Opinions, practise not these wayes, neither command any of these things, but have put out Declarations, wherein there are some passages against Anabaptists, Brownists and other Sects, and made Orders and Ordinances for the preventing and remedying of many of these evils; as that Order of Febr. 16. 1643. That Ministers suffer none to preach in the places where they have charge, but such as they will be answerable for; as the Ordinance against the preaching of Persons not ordained in this or some other Reformed Church; as the Ordinance of not printing without License; yea upon complaint have questioned and troubled some Sectaries for their Errours and pernicious Practises; yet*

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notwithstanding there is a strange unheard of suffering and bearing with them, and such a one, as I beleve all things considered, never was there the like under any Orthodox Christian Magistrate and State. How do sects and schismes increase and grow daily, Sectaries doing even what they will, committing insolencies and outrages, not only against the truth of God and the peace of the Church, but the Civill state also, going up and down Countries, causing riots, yea tumults and disturbances in the publike Assemblies! how do persons cast out of other Countries for their Errours, not only live here, but gather Churches, preach publikely their Opinions! What swarmes are there of all sorts of illiterate mechanick Preachers, yea of Women and Boy Preachers! What a Videllet of the Lord Maior Aldermen, and Commons of number of meetings of Sectaries in this the City of London presented to the House of Peers, Jan. 16, City, eleven at least in one Parish! What liberty of preaching, printing of all Errours, or for a Toleration of all, and against the Directory, Covenant, monethly Fast, Presbyteriall Government, and all Ordinances of Parliament in reference to Religion, and most of these persons either never questioned at all, or if questioned, abusing those in a high manner who question them, coming off one way or other, and afterwards going on in spreading their errours more then before, or if committed by some below, whereby they are hindered from preaching and dipping, then brought off and released by some above (of which they brag and boast) yea many Sectaries countenanced, imployed and preferred to speciall places both of profit, honour and trust, and that which is saddest of all (and yet too true) Orthodox worthy persons, who being in places of Power, for preventing mischiefs and evils questioning some Sectaries for their unlawfull meetings and false Doctrines, have been looked upon ever after with an evill eye, and opportunities watcht to molest and displace them. In a word there hath not been to this day any exemplary restraint of the Sectaries (as ever I heard) by vertue of any of your Ordinances, but they are sleighted and scorned, and as it was formerly with the Kings Proclamations against the Jesuits, Priests, Papists, and forbidding to go to Masse, there were the more Priests in the Kingdom, and more went to Masse; (the Proclamations being never looked after, and when any zealous Protestants in place did go to execute them, they had little thanks for their pains, and those they questioned were too hard for them getting off;) so preaching of lay-men was never more in request then since your Ordinance against it; Presbyteriall Government never more preached, printed against, then since your Votes, Orders and Ordinances for it; never more dangerous unlicensed Books printed, then since the Ordinance against unlicensed printing; and when men have been complained of for the breach of Ordinances, as that of lay preaching &c. how are they dismissed, and preach still, infect still? look what wayes were taken heretofore by the Popish party and Prelates who pretended to be Protestants, in favour of the Papists, Arminians, and discountenancing zealous Protestants; the same



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will be found to be now in use in behalfe of the Sectaries against Presbyterians; and if you be but pleased to review your own Remonstrances, either in former, or in this present Parliament, or remember the maximes and grounds you proceeded upon in questioning many, and by what rules you judged of intentions to overthrow the Protestant Religion, and to advance Popery, Armianisme, and then look upon the Proceedings of some, you will finde the same steps trod in now, and the same course taken in favour of the sects: (But an Epistle is too narrow a compasse to particularize all things of this kinde, and a word is enough to the wise) And yet I do not say Your Honours have done these things; for there are matters of this nature you hear not of, and upon complaints of things that have come immediatly to Your Houses, there hath been some redresse; yet such things are done by Committees, or Persons under Your Power and Government, and no effectuall wayes taken to prevent, discover or remedy these things. Now I humbly submit to Your deep judgment, whether God account not men guilty of that which is committed by others under them, they having power to hinder it; as also, whether it will not be interpreted by men, that there is certainly great countenance and favour above, or else persons below dare not do as they do. And be pleased to suffer me, as a Minister of Christ, to bring to your remembrance (which I do in all humility,) these following Scriptures. Levit. 26. 25, 1 Sam. 2. 29, 30, 31, 32. cap. 3. 12, 13, 14. 1 King. 12. cap. 31. 13. cap. 33. 34. 2 King. 10. from 19. to 33. Jerem. 5. 30, 31. Dan. 5. 5. 2, 23, 24, 25, 26, 27, 28. Amos 2. 9, 13, 14. Hag. 1. 2, 4, 5. Gal. 6. 7. Revel. 2. 13, 14, 15, 16, 18, 19, 20. which texts of Scripture, with the examples laid down in them, I name not as if I would compare your Honours with Jeroboam, Belshazzar, &c. or charge on you their facts in kinde, or that I wish such evils should come to You; no, let the interpretation of these Scriptures be to your enemies, and the fulfilling of them to them that hate You; but because whatsoever things were written aforetime were written for our learning, and all the things which were threatned and hapned to Eli, Jeroboam, Jehu, Belshazzar, &c. were for examples, and written for our admonition upon whom the ends of the world are come; therefore I minde You of these Scriptures, that you may fear to fall into any such kinde of sins, or to suffer such to be done when 'tis in Your power to hinder.

The sects have been growing upon us ever since the first year of Your sitting, and have every year increased more and more; things have been bad a great while, but this last year they are grown intolerable; and if Schisme, Heresie, &c. be let alone and rise proportionably for one year longer, we shall need no Cavaliers nor enemies from without to destroy us. Certainly God looks for other manner of fruit from you; the great Deliverances, Victories, Successes, the solemn Covenant, Protestations, Remonstrances, Declarations made to God, this Kingdom, the Kingdom of Scotland, and all the Reformed Churches, call and speak for other kinde of things



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things. The Reformed Churches abroad wonder at these things, and say, Why may not the King as lawfully tolerate Papists, one false Religion, as the Parliament suffer all sects to grow? Besides their love, zeal and prayers for you begins to languish and grow faint. Our dear Brethren of Scotland stand amazed and astonished, and had they not seen these things, could not have beleaved them. The Orthodox, godly considerable party, both Ministers and people in City and Country, by whose means under God, you are now so strong and lifted up above your enemies, are grieved, offended, and much discouraged; the common enemy scornes, blasphemes, and reproaches the Reformation, looking upon us as given up to a spirit of giddinesse and errour. The Malignants every where turne Sectaries and Independents, siding with them and pleading their cause; and they do wisely, there being no such way as that to save their purses, live quietly, and to undermine you and effect the enemies work. And what can think you will be issue of these things? It is high time therefore for your Honours to awake and be doing, to suffer no longer these Sects and Schismes, these disorders and confusions that are in the midst of us, but to fall upon some effectuall wayes, as you in your great wisdomes shall finde out, and to do something worthy a Parliament in this kinde also. Do this and God is on your right hand to helpe you, and you shall not be removed for ever, the Kingdom of Scotland, the Reformed Churches, this great City with the Ministers to stand by you and to honour you: Do it not, but let things still run on thus, and all kinde of errors, confusions, &c. increase, and know God is a righteous God, and will require it at your hands, visit and be avenged for these things. And let no man flatter you with your great prosperity and successe, that your mountain is now so strong that you shall never be moved; but remember that God is a God changing the times and seasons, that removes Kings and sets up Kings, Dan. 2. 21. that can quickly bring down that part of the wheel below which was highest, that made a sudden change to Belshazzar in an hour, Dan. 5. 3, 4, 5, 6. That God who is said to scatter Kings, can scatter you: Psal. 68. 14. Look upon the Court party, the great Counsellours of state, and Prelates, whose height was like the height of the Cedars, and were strong as the Oaks, yet the Lord destroyed their fruit from above, and their root from beneath; and cannot he do so to you? I beseech you fear, considering the great dishonour of God and his name, and the sad estate of things under your Government, lest God bring some great afterclap upon you, and have an after reckoning, either giving you up at last to the hands of those that are now in armes against you, or sending an evill spirit of a vision among your selves and the two Nations, or making use of the Sects (that party when grown stronger, who have been so much suffered to grow under you,) to become thorns in your sides, and pricks in your eyes, to cast You out, and to teach you new Law and new Divinity, as they have done already in many of their Books (as Englands Birthright, A Letter

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## The Epistle Dedicatory.

from an Utter Barrester, *A Letter call'd Englands lamentable slavery, Lilburns Letters to Mr Prynn, to a Friend, Innocency and truth justified, cum multis alijs,*) or by sending some other judgement, as the Pestilence, &c. (all which I earnestly pray God to prevent.) And truly when I think of things by my self, and behold to what a height Errours, Heresies, &c. are come, and withall reflect upon the great things God hath done for you, the many powerfull Sermons you have had preached before you about the Nationall Covenant, and against the Sects, the many Petitions representing the evill and danger of these things, and yet how little is done, our evils of this kinde rising higher and higher, in the increase of false doctrines, and a greater multiplication of schismes every day then other; I tremble for fear, lest for the want of zeal in suffering so many dishonours of God, and his House to lie so long waste, the word be gone out of his mouth already which he spake against Eli; I said indeed that thy house, and the house of thy Father should walke before me for ever: but now the Lord saith; Be it far from me, for them that honour me I will honour, and they that despise me shall be lightly esteemed. But to draw towards a conclusion, there is no other way to prevent all this wrath, but to be zealous and repent, to do something speedily and effectually against the Errours, Heresies, Schismes, Blasphemies and confusions of these times.

Ob. But if any shall object, It cannot be done now, it will discontent and disingage the Sectaries who are a considerable party, and so may prove dangerous to the Parliament in this juncture of time, by causing many to fall off their Service.

Ans. Are we afraid of discontenting, disingaging and losing a few men, and not of discontenting and losing God! Shall God be displeased to please men! Shall we fear the want of mans helpe whose breath is in his nostrils, and not fear God! O that We would once cease from man, for wherein is he to be accounted of?

Secondly, I Answer, This objection is taking counsell, but not of God; a covering, but not of Gods spirit; Isa. 30. 1. this carnall policie of suffering corruptions in Religion for fear of losing a party, and strengthening Kingdoms, hath proved the ruin of families and Kingdoms; be pleased to remember Jeroboam, Jehu, &c. who out of policie for fear of losing a party and strengthening the other side, set up and suffered the golden Calves and Priests of the lowest of people, and this very thing became a snare, and the losse of the Kingdom to them; and I might shew out of Ecclesiasticall Histories many examples of sad things befalling Princes, who out of policies or any carnall respects, have suffered all sorts of Sects and Heresies;

\* Ex quo etiam fonte manavit, ut idem Valentinianus senior fieret in Occidente inter Christianos quam quis veller fidem amplecti atque pro arbitrio haereticos consecrari. At quam consulte eximia declaravit, ambo enim factione ac prodii-

but I will only instance in one out of \*Baronius, of Valentinianus senior, who suffered in the West the Christians to embrace what faith every one of them would, and to follow what



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*what Heresies they pleased, but how well and safely the end of it declared; for both his sons were slain by the faction and treachery of the Gentiles, Gratian by Maximus, Valentinian junior was strangled in a halter: And yet afterwards the same Emperour by edict commanded the houses and places where the Maniches met to be confiscate. 'tis storied of Amaziah', that he had hired a hundred thousand mighty men of valour for a hundred talents of silver, but a man of God came to him to dismisse his Army, namely that part of it the children of Ephraim, and told him in answer to his carnall objections, that God had power to help and to cast down; and for his hundred talents, the Lord was able to give him much more then this. 2 Chron. 25. 7, 8, 9. so say I, whoever or what numbers soever shall desert the Parliaments Army and Service for their suppressing the Sects, and putting in execution their own Ordinances, God hath power to help, and cast down, and is able to cause many more then these, to adhere to them; and no question, besides Gods help and blessing which uses to accompany setting true Religion, and destroying false, the hands of the Kingdom of Scotland would be the more strengthened, the City of London, the Ministers, and all who love truth, peace and order, would adhere more firmly, and the Parliament would be both stronger, and make themselves famous both at home and abroad to all generations. Thirdly, supposing the Sectaries to be as potent as is falsely surmised by themselves, yet I humbly conceive it stands not with the Honour, Power, Wisdom nor Piety of a Parliament, for fear of losing a party, to be afraid of maintaining their own Ordinances, and punishing those things that they know are bad; In such a case fiat justitia, ruet cœlum. Fourthly, the sons of Zeruah are not now too hard for you, God hath made you stronger then ever, by giving you many victories, battell upon battell, and one strong hold after another, so that if any will fall off from you for doing your duties, you need not care; and who knows but that all these victories are sent to take away all excuse, to answer this objection, and to encourage you to this work? God inforces upon turning the dayes of fasting into feasts, therefore to love the truth and peace; and from deliverances to pay our vows, and make good our Covenants, as in Zech. 8. 19. Nahum. 1. 15, 16. Psal. 16. 14, 17, 18, 19. And thus having in some poor measure discharged my conscience towards God, your Honours and this Kingdom, in the Discovery made in this Book of many sects and Sectaries, I leave the issue and successe to God, humbly taking my leave, as Dr Holland that learned man and Doctor of the Chair in Oxford was wont to do of his Colledge upon going journies, saying, I commend you to the love of God and hatred of Popery, so do I commend both Houses of Par-*

*tione Gentilium necati sunt, Gratianus à Max-  
imo, Valentinianus junior laqueo strangulatus.  
Baron. tom. 4. Ann. 1376. num. 2.*

*Vide more of this in M. Pryns Epist.  
Dedicat. to the High Court of Parlia-  
ment, in his Book intit. A fresh Discove-  
ry of New lights.*

*Vita. Holland. Commendo vos Di-  
lectioni Dei & odio Papatus.*



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liament to the love of God and his truth, and the hating of all Sects and Schismes, earnestly praying to God, that none of the things which You and we have cause to fear may come upon You and the Kingdom, but that God would mercifully pardon that too great suffering, countenancing, spreading and prevailing of Errors, Heresies and Schismes which hath been in this Kingdom these four last years, and would fill you with such a love and zeal to his truth and house, that you might thoroughly purge out all things that offend, and cause the false Prophets and the unclean spirits to passe out of the land, speedily and effectually lay the top-stone upon the building, the foundation whereof you have laid long ago, fully settle this Church and the Government of it, whereby we may be brought into one, and become terrible as an Army with banners, and like a strong and fenced City, both against schismes that may arise from within, and the assaults of enemies without.

Your Honours humble

and most devoted servant.

THOMAS EDWARDS.

## The Preface.



N the last week of June or the first of July, 1644. (in one of those two weeks I am certain) came forth my Answer (entituled *Antapologia*) to the *Apologeticall Narration*: Ever since which time I have forborne the Presse, out of an expectation of a Reply (which was with great confidence by many of the Independent party at severall times given out I should have) with much patience passing by the many reproachfull scornfull speeches, and railings both in publike Sermons and printed Pamphlets, and many other waies cast upon me and my *Antapologie*: I was not willing to be provoked, or to trouble my self at the barking of every dogge (who according to kinde, did bark at the Moon (thats all) but not hurt it: could scoffe and jeer at the *Antapologie*, but knew not which way to go about to answer it) but rather resolved to reserve my time and strength, for some learned and solid Reply from the Apologists, or any other for them, to which I might have given a *Rejoynder*. But now eighteen Moneths being almost expired since the *Antapologie* came abroad into the world (time sufficient for five such eminent persons, or some other to have returned an Answer in, if ever they intended it) and now being without all hopes of any Reply from them (there being none in the Presse, as I can learn) but rather 'tis given out by the Apologists themselves, and their neere friends, that for peace sake they forbear it (which let them beleeve it that will, I do not) I shall waite no longer, but am resolved to appear again in publike against the errors of the time, and to set forth Tractates and Discourses upon such Subjects and Points, as I conceive may make most for the glory of God, the peace of this Church, and be most seasonable for the present necessity, *be opus dies in die suo*. I have all this while, out of choise and upon serious deliberation, declined the setting forth any Tractate of the Controversies of the time (although I have been by Learned men oft call'd upon; yea, earnestly solicited thereunto) lest the Apologists, or some other for them, should have taken occasion by answering that, to have some cloak and excuse for not

*a Certain brief Observations and Antiquaries on Mr. Prins 12. Quest. The Falshood of William Prins Truth triumphing. Woodward's Answer to a Letter. Woodward's Inquiry into the Causes of our misery. Arraignment of Persecution. Brief Exhort. to Repent. Vindicia veritatis, or Burtons Answer to D. Saltwicks Calumny Arraigned and Cased. With diverse other Pamphlets.*

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replying to my *Antapologie*: but having given all this time, and finding by experience all their great words and threats of an Answer (both in print by

*b* Calumnie Arraigned and Cast, Or, An Answer to Mr. Priu's Truth Triumpling over Falshood, pag. 45 But for any such unanswerableness as Mr. Priu intends, the one part of it will not endure that such a thing should be spoken of the other, there being enough in the Discourse it selfe, to answer whatsoever is to be found in it of any materiall consideration against the Congregationall way, or will in time convenient be made manifest in the sight of the Sun, God not preventing it by more then an ordinary, or at least expected hand. And in page 46. If Mr. Priu knew and considered, who it was that had bindred the Independents, and that once and again from answering it as yet, viz. he that sometimes bindred Paul's coming to the Thessalonians, he had little or no cause to glory in that priviledge. But quod deditur non aufertur. This Book of M. Goodwin was printed at least 9 months ago. *c* Overton an Independent Book seller, who boasted the Answer was in the Presse Eaton an Independent Milliner. Some of Joh. Goodw. Church reported that some of his Church members preached for him, because he was answering the Antapolo.

*b* Mr John Goodwin, yea the Apologists themselves in the Assembly, and many of their *c* disciples (to be but meer flourishes and great swelling words of vanity) on purpose to feed their deluded Profelytes for the present (who called upon them for an Answer) I shall now finde them more work, and adde many other Treatises to the former. And however upon the Reason before specified, I have been thus long silent, and discontinued the Presse; yet for hereafter, I do give it under my hand,

that I will make amends, and redeem the time because the dayes are evill; promising (the grace of God enabling me, and sparing me life, health and liberty) that for this next year, or longer, as the troubles of the Church may continue, to be often setting forth one Tractate or other. I aime at, and shall endeavour to be like that tree spoken of in the Revelation, to yeild fruit every moneth, and that the leaves of the tree may be for the healing of these Nations. Now to give some account to the Reader, of the nature of this following Discourse, and of my scope therein; This present Treatise is not so much against any one error and sect, as against all I have heard of, a Discovery of, and Directions against that many headed monstrous Hydra of sectarisme sprung up in these times in *England*: a worke and undertaking, which I well know and expect, will cause me all the hatred, envy and danger, which the cunning, malice, power or blinde zeal of all the sectaries in *England* can procure. Paul speaks in his Epistles to the *Corinthians* (among other troubles) of his fighting with beasts at *Ephesus* after the manner of men, 1. *Cor.* 15. 32. and of a messenger of Satan sent to buffet him, 2. *Cor.* cap. 12 which were none of the least dangers and sufferings he met withall, as will appear both by looking into the texts themselves, and consulting some learned Divines upon those Scriptures. Now in this present work, and some other following Tractates, something like to these I have to conflict with, namely, wilde beasts, grievous wolves, as the Scripture calls hereticks and false Prophets, *Mat.* 7. 5. *Acts* 20. 29. and with messengers of Satan, false Apostles transforming themselves into the Apostles of Christ, 2. *Cor.* 12. 13 and 'tis never the lesse hazardous nor difficult, that they are wolves in sheeps cloathing, and Satan transformed



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formed into an Angell of light. Now for me, a poor weak sinfull man, who have no armes of flesh to back me, none of those relations to the great, Noble and mighty of the times, which many have, (in an age and time when truth is fallen, but heresie and error prevails in all places, (cried up as new light, and as new truth,) yea, sectarisme is set up in places of honour and profit, and sectaries are delivered,) to appear in open field against, and to contend with them, is a hard and dangerous service. But I know whom I serve, and he who is with me is stronger then they who are against me: and in this cause of God, his truth, and all the reformed Churches, I fear not what man can do unto me. I well understand that I put my hand into a Hornets nest, and shal raise up against me all the spirit of separation, schisme and error thorowout the Kingdome, from the highest Seeker to the lowest Independent: but I value it not, *jaſſa eſt alia* (as *Luther* spake upon a like occasion,) I can comfort my selfe with that of *David*, *Pſal. 118. 12. They compassed me about like Bees, they are quenched as the fire of thornes; but in the Name of the Lord I will cut them off.* That God which delivered *Paul* from beasts at *Ephesus*, and from the messenger of Satan, that encouraged and enabled little *David* to fight with a Bear and a Lion and to pull a Lambe out the Lions mouth yea to kill both the Lion and the Bear, hath, doth, and will preserve me till I have finished my testimony. Only my earnest desire is to the Orthodox and Pious Reader, that for the Lord Jesus Christs sake, and for the love of the Spirit, they would strive in prayer to God for me, that I might be delivered from unreasonable men, and from them that are disobedient; and that my service and labours in this kinde may be accepted of the Saints, and that I may be so strengthened with might by his Spirit, that in zeal and faithfullnesse, and yet in love, humility and wisdom, I may speak as I ought to speak in all my following Treatises. There are two things, amongst many, that I have oft thought upon, and observed both from the Scriptures and the works of holy men, both ancient and modern, which in this cause against the Sectaries, makes me not to be troubled at reproaches, evill reports, &c. First, that those Ministers, who out of zeal to the glory of God, love of his truth, compassion to poor soules, have appeared and acted vigorously, by preaching and writing against the errors of the times and places they lived in, have still met with a great deal of malignity, hatred, reproaches, and speaking all manner of evill against them falsely, as also many misconstructions, neglects and unkinde dealings from friends. Secondly, Notwithstanding all this, they have gon on in their work and way, with constancie and heroick resolution, triumphing and rejoycing in their sufferings, rather rising higher, and growing more bold, then being moved or discouraged: of both these I will give some instances: Christ the chief Shepherd and Bishop of our soules, for speaking

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against the Sectaries of the time, namely the Pharisees, Sadduces and Herodians, was maligned, reproached, laid in wait for; as also his own Disciples, and *Iohns*, were sometimes offended at him, as *Ioh. 6. 60. 61, 66. Matth. 9. 14. 15, 16, 17.* and yet Christ endured contradiction of sinners, and bare witness to the truth. *Paul* for opposing false teachers, and the errors which had crept into the Church of *Corinth* and *Galatia*, met with great reproaches, bad reports, not only from the false Apostles, but from many of the people, insomuch as they counted *Paul* an enemy, passed judgement on him, and spake contemptibly of him, *Gal. 4. 16. 17. 2. Cor. 10. 10, 11. 1 Cor. 4. 3, 8, 9, 10, 13, 14.* And yet *Paul* counted it a small thing to be judged, and could take pleasure in reproaches, in necessities, in persecutions, in distresses for Christsake, *2. Cor. 12. 10.* and none of these things moved him, so he might finish his course with joy, and the Ministry which he received,

*d Nazianz. Orat. in laudem Athanasii.*

to testify the Gospel of the grace of God, *Acts 20. 24.* *Athanasius* for opposing the Arians and detecting their wayes, was conspired against, accused and pursued with an unsupportable hatred; and yet he went on with great zeal and courage against the whole world, which at one time was made Arian, so that he was resembled by the Fathers to an Adamant, for his enduring all things. *Augustine* and *Hierom*, both of them, for preaching and writing against hereticks and schismaticks, especially Donatists, suffered many reproaches, and yet rejoyced, counting their sufferings a signe of

*e August. Epist. 35 Hieronymus Augustino, gratulans illi quod hereticorum omnium meruit odium, quod quidem gaudet sibi cum illo esse commune. De Donatistis potissimum sentit. Et quod signum maioris glorie est omnes heretici detestantur, & me pari prosecutione odio, ut quos gladiis nequeunt, voto interficiant.*

*f Chrysost. loc. com. de viribus humanis, de libero arbitrio. Fuit autem Pelagius monachus, & mores suos tam severa disciplina gubernabat, ut in magna esset apud omnes auctoritate, ita ut Augustinus puerum supposito ejus nomine errores ipsius refutavit. Nec tam lece fuit certamen: Illi qui Pelagii partes defendendas susceperunt, non tuerant obscuri viri. Celsus enim in adolescentia jam scriptis clarus fuit. Julianus Episcopus Campaniae opinione eandem clarus habebatur, & tempore famis omnem interrogavit in pauperes, unde plurimos & viros & religiosos sibi adiunxit. Et Sulpitius Severus magnae auctoritatis vir a Pelagio seductus est. Exstant Epistolae Prosperi & Hilarii ad Augustinum, in quibus scribitur, quod multi qui primo sacerdotii honore supereminabant, Augustinum reprehenderint, quasi sine causa nimis esset vehementer, & causam nimis acriter ageret. Inter ipsos etiam Augustini auditores, non omnes doctrinam eius de hoc loco recte & deinde accipiebant. Vide ibi planum.*

their greater glory; as *e Hierome* writing to *Augustine*, congratulates *Augustine* for detesting the hatred of all hereticks, which he rejoyced was common to himself with him, and that which is an argument of the greater glory, all hereticks do detest you, and persecute me also with the like hatred, that whom they cannot kill with swords, they do with wishes. Yea *f Augustine* in opposing *Pelagius* errors,

(*Pelagius* being a man of a strict life, and of great authority among all, having many famous men that adhered to him, as *Celsus*, *Julianus Episcopus*, *Sulpitius Severus*, and others,) was censured by some of his friends, to be too sharpe and bitter, and his writings had many misconstructions: There were Epistles by *Prosper* and *Hilarius* sent to *Augustine*, wherein they expresse, that many, who were most eminent in the honour of Priesthood, did reprehend *Augustine*, as if without a cause he had been too vehement, and had too sharply managed the controversie against *Pelagius*; yea, among the auditours of *Augustine*,



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*justice*, all did not truly and with a right hand receive it.

*Luther*, as his name was hatefull to the Papists, so also to the Sectaries of that age: *Thomas Muncer*, one of the first preachers and ring-<sup>g Melch. Adam. vita Luth. p 123.</sup> leaders of the Anabaptists (*Luther* having had some conflicts with him and others of that Sect) put forth some writings, wherein hee did pour out his rage and fury against *Luther*, reproaching *Luther*, that hee wanted a spirit of Revelation, and savoured onely carnall outward things; and after <sup>h Freder. Spanhemii Diatribe Hist. de orig. progres. Sectis & nomin. Anabaptistarum.</sup> *Luther* had reprov'd *Muncer* for his opinion of liberty, and the wayes he went in, he set himself against *Luther*, thundring out railing speeches, saying that

*Luther* did equally offend as the Pope of Rome, yea that *Luther* was worse then the Pope himself, promulgating only a carnall Gospel: but *Luther* all his dayes, both against the Papists and Sectaries, Swenckfeldians, Antinomians, Anabaptists, notwithstanding all reproaches, went on with courage and rejoycing. *Luther* esteemed evill speakings as meat eating him; *Luther* was afraid of praises, but rejoyced in reproaches and blasphemies. <sup>i Blasphemix sunt cibus & agitur mihi: major est mihi & timor in laudibus, gaudium vero in maledictis & blasphemis. k Mihi satis est si Christo Domino meo & suis sanctis placuero: Diabolo & suis squamis nihil me esse exanimatorem, & gratias ago Deo meo, Luth.</sup> Tis enough to me,

saith *Luther*, if I please Christ my Lord and his saints: I doe from my heart rejoyce and give thanks to my God, that I am hatefull to the Divell and all his

scales. I am certain (saith *Luther*) that the truth of God cannot be rightly handled and maintained without envie and danger; and this is the onely signe that it hath been rightly handled, if it offend; I do daily more and more please my self, and am proud that I see a bad name increases to mee. *Zuinglius*

<sup>Indies magis mihi placeo, & superbus fio quod video nomen pessimum mihi crescere, Luth.</sup>

that great leader of the Reformation in Helvetia, for disputing and writing against the Anabaptists, was by *Balthasar Hubmerus Pacimontanus* (though *Zuinglius* had done him many offices of love) loaded with so great reproaches, that hee was necessitated to make an Apologie for himselfe to satisfie the brethren. *Calvin* that faithfull Pastour of Geneva,

<sup>Tantis enim convictis vitum bene de se meritum onerare nebulos non dubitavit, ut Apologia satisfacere fratribus habuerit necesse, Melch. Adam. vit. Zuinglii, p. 30.</sup>

as his labours and zeal against Popish heresies are known to all, so did hee write and act against all other kind of errors that sprung up, against the Anabaptists, Libertines, *Scrvetus*, *Valentinus Gentilis*, *Stangarus*, (as his works witness) and for his pains and zeal, being as a Christian *Hercules* overcoming so many monsters, he was called Heretick, Ambitious, affecting a new Papacie, one that studied to heap up riches, a Railer; so that *Beza* writ an Apologie for him; yea, some neighbour Pastours reproached him as if he made

<sup>Melch. Adam. vita Calvinii, p. 92. 109, 110. Beza Apologia pro Calvinio convitatores. Nemo moderatissimos istos homines, quibus omnis incallescere videntur.</sup>



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eur quicunq; ipsorum more non frigent, ut pro quo, & in quem dicatur, paulò attentius expendant, neq; heretices istos spiritus ex ingenio suo metiantur.

all these he went on in

Hoc decretum quam esset Calvinus nuntiatur, Certè, inquit, si hominibus servivissem, mala mihi merces perfolveretur, sed bene est quòd ei inservivi, qui nunquam non servis suis repperit quod semel promissit. Satis est quòd Christo vivo & morio; qui suis lucrum est in vita & morte.

God the authour of sin, because he excluded nothing from Gods externall providence: in a word, being so couragious a defender of sound doctrine, hee was at home and abroad vehemently opposed; and yet for his work, like another *Paul* and *Athanasius*, with undaunted resolutions and pains: upon occasion he spake thus of his hard usage and ill requitall, Certainly, if I had served men, I had made a bad bargain; but 'tis well that I have served him who alwayes payes his servants that which he once promised them: And 'tis enough that I live and die to Christ, who is gain to his in life and death.

\* *Calvinus* ita ex-sus fuit, ut aliqui suis canibus *Calvini* nomen imponent; alii *Calvini* in *Cainum* transformarent; non pauci illius odio abstinere se à Coena Domini testabantur. *Vita* *Calvini* à *Beza*.

\* *Calvin* was so hatefull, that some named their dogs *Calvin*; others changed *Calvin* into *Cain*; many out of hatred of him, did professe they kept away from the Lords

Supper. Now for the first of these, namely reproaches, scorns, &c. I do certainly expect and prepare; for the disciple is not above his Master, nor the servant above his Lord: it is enough for the disciple that hee be as his Master, *Matth.* 10. 24, 25. And what am I better then those learned Fathers, *Augustine*, *Athanasius*, and those first Reformers, *Luther*, *Zuinglius*, *Calvin*? 'Tis honour enough for me to be somewhat like to them in sufferings. I have had some experience of the Sectaries malice, hatred, rage upon my former Books and Sermons that I have preached, and therefore know that this and other Tractates will inflame them. I am in my conscience fully perswaded, that this Tractate is at this time both seasonable and usefull in many respects, yea necessary, and that for all sorts of men, Magistrates, Ministers, people, both those that stand, and those that are fallen, yea the very Sectaries themselves, and in justice and all reason I might expect thanks and kind acceptance of my labour and pains. But I look that the Sectaries of all sorts will storm, and cast out of their mouthes floods of calumnies, reproaches, both against my selfe and book, besides all other wayes doe mee all the mischief they can and dare; yea, I fear, that too many Brethren, partly through their relations to many Sectaries, and through that lukewarm temper (in reference to errours of minde) that hath long possessed them, who think every one too hot that appears against the Sects, will not so cordially approve this work. I can truly say, that in my former Books and Lectures I have been too much deserted, and not received those encouragements which many have done from Brethren upon like occasions: but none of these things move mee; not the losse of good

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Good name, not the unkind deserting of friends, neither count I my life dear to my self, so I may finish my course, and the ministry which I have received, to testifie the Gospel and the truth of God against the errours of the time. And as I know persecutions and affliction abide mee in this way; so it shall be my prayer and endeavour to follow the example of Christ, and those servants of his before named; and had I not long since set down, and counted my cost, giving up my name to God to take care of it, and my face to the smiters, I should not have thus appeared in writing and preaching: but I have, through the grace of Christ, learned to account it an honour to suffer for truth, and opposing errours, as well from Sectaries, as from Popish spirits: in this matter of opposing the present errours, I slight all the power, malice and policie of all the Sectaries in the Kingdome. And I am resolved, by the grace of Christ, which hath enabled mee hitherto, to go on in a constant, cheerfull opposing and writing against the errours. I have determined with my selfe to fear nothing in this cause, but to contemn all things; yea, the higher the errours arise, and the more mighty they grow, the more to rise up against them: I value not my name, nor my life, if compared to the truth of Christ; but shall take pleasure in reproaches, necessities, sufferings in such a time as this, when few are valiant for the truth; no gold shall bribe me, nor preferments take me off; no lack of supplies shall dishearten me. I shall maintain this warfare at mine owne charges, and this good cause cannot be starved for want of fees. And whatever can happen to mee in this cause, I shall rejoyce, yea and will rejoyce, as remembring those speeches of Christ, *Joh. 18. To this end was I born, and for this cause came I into the world, that I should bear witnesse to the truth. Matth. 5. 12. Rejoyce and be exceeding glad, for great is your reward in heaven.*

*I Luth. Epist. ad Spalatin. Quamvis illi insurgunt potentius, tanto à me videntur securius: Statutum est a Domino nolle quicquam in hac re timere, sed omnia contemnere.*







A Catalogue of many of the ERRORS,  
BLASPHEMIES and PRACTISES of the  
SECTARIES of the time, with some  
OBSERVATIONS upon them.

**N**ow for this Treatise, I refer it to three heads.

1. I shall premise some particulars for the better understanding of the subject matter of this Book, and right apprehending of what follows.
2. I shall lay down a Catalogue of the Errours, Blasphemies, Practises of the Sectaries, together with a particular Narration of sundry remarkable passages, and some Letters concerning them.
3. Give some Observations upon, and draw some Corollaries from the whole matter.

In the first head I shall do two things;

First, Lay down eight particulars for better satisfaction and direction about the errours, &c.

Secondly, Answer two Objections which may be as stones to stumble at in the entrance to the matter, and cause a prejudice against the work.

The first thing I premise, which I would have the Reader to take notice of is, that this Catalogue of Errours, Blasphemies, Practises, Letters, is not of old Errours, Opinions, Practises, of a former age, dead and buried many yeeres ago and now revived by this Discourse; but a Catalogue of Errours now in being alive in these present times, all of them vented and broached within these few yeeres last past, yea most of them within these two last yeeres, and lesse. It should have been long enough, before I would have raked up old Errours from the dead and hell; I had much rather send them back from whence they came; and that is my intent in their Discovery. I approve well of that rule of *Amel. Med. Th.* Discipline in the French Churches, that the Ministers should not *ol. lib. I. cap. 32* in Sermons meddle with confuting of old Errours; and of that of *Amesius* Ministers, That all Error is not every where to be refuted. For old Heresies that are buried, are not to be digged up that they may be refuted; but seeing these walk up and down in City and Country, I may give warning of them. *cond.*

condly, This following Discovery is not only of present Errours, which may be now in *Polowia, Transilvania, Holland, New-England, Sommer-Islands*, for then I would not have troubled the Reader neither, but in *England*, held and vented in this Kingdom, as will appear more fully in this Discourse. Thirdly, More specially in these places of *England*, as *London* and the Counties adjacent, in the Parliaments Quarters, in their Armies and Garrison Towns, not maintained by persons at *Oxford, &c.* for then it had not been so much to us; but as the Prophet *Ezekiel* speaks of *Jerusalem*, *Ezek 22. 7. 9, 10, 11, In thee, in thee, in thee* (oft repeated) are such and such things; So in thee *London*, in the Associated Counties, in the Armies, and that after a solemn Covenant to extirpate Heresies and Schisms, are found such and such Errours, Blasphemous Opinions, strange Practises; so that the Reader must remember, that all the following Errours, Blaspheemies, Practises, Letters, be of persons in this time, and in this Kingdom, yea of such who live and dwell among us.

Secondly, I do not undertake nor professe in this Catalogue and Discovery, to give a full Catalogue and perfect enumeration of all the erroneous Opinions, Blasphemies and Practises of the Sectaries within these four last years, so as no more can be added to them; I make no doubt, but many a Reader may say, this Catalogue wants such an opinion that he knows of, and such an opinion, but only speaks of many of them, and of some principall; and therefore in the Title of this Discourse, I call it a Catalogue of many Errours, (I do not say of all:) It cannot rationally be imagined, that one man residing constantly in one place, not travelling to the Armies, nor up and down from Country to Country, having his hands full of preaching, and writing Controversies, can come to the knowledge of all Errours broached in all places, or can have time to read over exactly all the Sectaries, to extract all their Opinions: It may rather be thus argued, what a world of strange Errours, &c. are there held in all parts of this Kingdom, when one man hears of so much? if all the ministers in the Kingdom would bring in what they know, or but a considerable number of Ministers, as a Committee from severall parts of the Kingdom, would joyn together to read all the Books, to take notes of the Sermons in publike, to have some observe and watch meetings in private, and draw into one all the wayes of the Sectaries, within these four last years, a great volume would not contain the Errours, prodigious Opinions, and strange practises of these times: Ther's no question but there are many monsters conceived by some in this Intermysticall season, which are not yet brought forth, and others that are brought forth, yet like to bastard or mishapen children, are concealed from the publike view, made known only to a very few, being the hidden works of darknesse, the time not being yet come to publish them openly: waighting on'y for the Mid-wife and nursing mother of a Toleration



leration, to bring them fourth and nourish them: But though this be not a perfect Catalogue, yet I beleve it will be found the fullest that hath yet been made of these times, and give a further Discovery then yet we have had. I have seen severall Books written within these four last yeers and lesse, that give us a particular Relation of some Errours and blasphemous opinions, as learned <sup>a</sup> Master *Gatakers*, but thats only of the Antinomian Errours; <sup>b</sup> Master *Baily*, one of the learned and Reverend Commissioners of the Church of *Scotland*, but that is on'y of the Independents, Brownists and Chiliaists. <sup>c</sup> Master *Pagets*, who relates more then any late Authors, but many of them are of the old Anabaptists, and old Sectaries of other Countries rather then of the new, and of this Kingdom. <sup>d</sup> Mr. *Well*, but his relation is cheifly of the Familists and Antinomians in *New-England* many years ago. But this work as it speaks only of the Errours and Opinions in present being and in *England*, so it discovers more then any one Book hath, of the Errours held and maintained among us; yea then all the Tractates extant have discovered, many great Errours being in this present Treatise laid down, which are not mentioned at all, neither by the forenamed Authors, nor any other, so that this present Discourse will be a further improvement of our knowledge of the Errours and wayes of the Sectaries of our times.

<sup>a</sup> Gods eye on his Israel.  
<sup>b</sup> Dissuasive from the Errours of the time.  
<sup>c</sup> Heresiography.

<sup>d</sup> Rise, Raign, and Down-fall of the Familists.  
*The Dippers dip, Doctor Ezarly.*  
*A brief Discovery of Familisme.*

Thirdly, My intent in this work, is not to make a formall confutation of these Errours and Opinions; I designed not that when I first resolved the thing (that would be a long and great work, and not make good my present ends,) I hope the naming of them will be a sufficient confutation, especially with the Animadversions, Observations, and Corollaries hereunto adjoynd: I have been a faithfull gatherer together and storer up, Remembrancer and Treasurer of these Errours and Practices for the good of the publike, that I might in a fit season bring out of my treasure these things, and discover these monsters and rocks, that so they might be of some use to godly people, to make them afraid of forsaking the publike Assemblies, and joyning to separated Churches where these monsters daily breed.

Fourthly, I here give the Reader a Synopsis of Sectariisme, and have drawn as is were into one Table, and do present at one view, the Errours and strange opinions scattered up and down, and vented in many Books, Manuscripts, Sermons, conferences, &c. and have disposed them under certain heads, and put them into their proper places, in a methodicall way for memories sake, that the Reader may the more easily find them. The Reader cannot imagine I found them thus methodized and laid together, but confused and divided, ly-



ing far asunder, one or two in one book, some in another; others in this manuscript, others in that; this error vented at such a private meeting, that error in such a Sermon, this opinion at such a conference: For many of these opinions, the very same opinions and errors are maintained and held over and over in severall books and manuscripts, so that to have given them the Reader as I found them, would have been to have brought the Reader into a wilderness, and to have presented to publick view a rude and undigested Chaos, with an heap of Tautologies, all which are carefully declined in this following discourse, by joyning in one things divided and scattered; by relating but once one and the same error and practice, and by forbearing to lead the Reader thorow woods, and over the mountains; and in stead of that, carrying him directly and presently to the bird in the nest.

Fifthly, I lay down the opinions and errors *in terminis*, and in their owne words and phrases syllabically, as neer as possible can be, or I can remember them; and that as themselves have expressed them in books, manuscripts, sermons, conferences, which either are extant of their own setting forth, or set forth by other learned godly men in print, or as I have received them from credible sufficient witnesses. I doe not in this Catalogue and Discovery alter the phrases and words of the Sectaries, giving you their sense in other expressions; nor set down a Relation of their opinions by consequences and deductions, imputing that to them which by consequences may be drawn (for I

<sup>a</sup> Sentent. Quorundam Past. Eccl. in Gallia, de pace  
Eccl. Inter Evang. procuranda. Nos in hac causa etiam  
aliquem etiam cavendam existimamus: nempe ut illi qui the-  
se aliquam inveniunt, ea omnia tribuamus, que nobis ex ea  
consequi viderentur, secundum rectam differendi ratio-  
nem. Fit enim sepe numero, ut qui principium tenet ex  
quo aliquid concluditur, idem tamen id nesciat quod ex  
eo colligitur.

hold that an unjust way of dealing with men, though in errors); <sup>a</sup> yea, many men may hold opinions, who yet see not the consequences, nay abhorre those consequences which yet follow upon such premises; and therefore though in a way of argument they may be pressed upon them to draw them off their errors, yet they may not be charged upon them: and therefore though in the setting down of the errors and the things thereto annexed, as Letters, some phrases and words may not be so proper, nor so good English; yet the Reader must not be offended, because I would relate things in their own words to take away all cavill.

Sixthly, For the proof and manifestation of the truth and reality of the errors, blasphemies and practices contained in this present Tractate, that the Reader may not rest upon my bare assertion and relation of them, but may have other grounds of satisfaction for their belief, and so be more affected with them, I propound these following particulars as grounds of proof.

1. That for divers of the opinions, errors and practices related, there is such

a noto-

a notoriety of them, being so notoriously known to thousands, and maintained by thousands, every day and every place witnessing the truth of them; that to quote books written and sermons preached for them, or persons holding them, is to lose time; and when all is alleged that can be, 'tis far beneath the evidences that the mentioning of the things themselves give.

2. Many errors and blasphemies contained in this following Catalogue have been complained of, and particulars given in by sufficient persons to the Parliament, Committees of Parliament, Assembly of Divines, and others in authority, of which errors I have had either perfect copies given me from Ministers both of the Assembly and City, or relations from their mouths who have known particularly the story and truth of them, which copies I keep by mee to produce if need be, and out of which (amongst many other papers and books) I made up this Catalogue.

3. Some of the errors, blasphemies and practices are proved and made manifest in the narration of the Stories and Letters following the Catalogue: wherein the naming of some persons, places, occasions of writing, the persons writ unto, their writing in a publick way, and not in a private manner, the willingness to have them published, with many other concurrent circumstances, do declare they are not feigned nor counterfeited, but real and certain.

4. Of some of these errors and practices here related, I my self, and other persons of good note and quality, have at the same time together been ear-witnesses and eye-witnesses upon the places.

5. Other of these errors and opinions are in divers printed books, either of the Sectaries themselves, or of persons of note and worth for learning and piety, who either after conferences with them, or hearing them preach, upon certain knowledge have printed and attested them to the world; diverse of which printed books, especially those made by the Sectaries, I quote upon the margin by the errors.

6. For any of the errors, blasphemies put in this following Catalogue, which have come to my knowledge by none of the former five wayes above specified (which yet are not many) I have had the relation of them from godly Ministers, and understanding conscientious Christians, with many circumstances of names, places, conditions, time, and confident asseverations of the certainty of them, the relations coming to me by providence, and occasionally spoken of in the hearing of others as well as my self; and so delivered as there can be no reason in the world to think they should be false, but much every way to believe them true. And that the Reader may the more build upon the truth of all things delivered in this Book; besides that account I have given him already in these six particulars, I shall acquaint the Reader with the course and way



I have taken to come to the truth of things, and not to go upon hearſay. When any things of this nature have been related to me, though by perſons of worth and conſcience, I have uſed to enquire of them, whether they were ear-witneſſes or no; if not ear-witneſſes, who they had the reports from, and how they came to know them, and where, and by whom, and upon what occaſion theſe points were delivered? if they ſaid they were ear and eye witneſſes, yet if there were but one ſingle witneſſe, I have uſed to queſtion, who elſe was preſent? and to enquire after circumſtances and occaſions, and accordingly have gone to other perſons named, from one to another, to find out the bottome and truth both of Opinions held, and practiſes uſed; where I could with wildome and probability go to finde out and know the truth, I have done it my ſelf; and where my appearing might hinder the diſcovery, and cauſe perſons to be ſhie and more reſerved, I have ſet others to enquire, and directed them the way, and entreated them to aſke ſuch and ſuch queſtions, and after particular enquiry, according to concurrence of circumſtances and witneſſes, I have entertained ſuch things for truth, or elſe received them as falſe, or ſuſpended them as doubtfull, not to be aſſerted: and that I might be the more faithfull Relator of the opinions and wayes of the Sectaries of this time, and know when and where to put more or leſſe weight or credit upon informations and relations, I have a long time uſed to write down daily the ſame day, yea the ſame hour (when I could get opportunity of privacie) the occurrences both of opinions and practiſes that concern our Sectaries, and that in ſuch manner and way, that looking upon my papers a yeer after, I can judge of what authority the relations are: and accordingly I have forbore to put into this Catalogue of Errours, ſome ſtrange Opinions I have heard of from good hands (though they may be true) becauſe I have not had the opportunity to meet with, and further to enquire of ſome perſons concerning their truth; and becauſe ſome whom I have enquired of, could give me no further ſatiſfaction. I have taken this way, to ſatiſſie the Reader, rather then all along in the ſeverall Errours, Blaſphemies and Practiſes to lay down the particular proofs; which I think the better way upon theſe following reaſons. 1. Becauſe in many of the Errours, even contained under one and the ſame head, the proofs to be given of the truth of the thing doth ariſe many wayes, from printed Books, from Manuſcripts, from Sermons, from preaching in private houſes, from Articles given in by witneſſes, and from others relations; now to quote all theſe, with all particular circumſtances of time, place, &c. whereby to make out a full proof, would be an endleſſe work, and be ſo long and tedious, that it would croſſe one of my ends in this work, which is to have this Diſcourſe but ſhort, a Manuall that might be for every ones reading. 2. Becauſe ſome of theſe Errours and Opinions can be proved

only



only from Manuscripts, and relations of honest persons, who were ear witnesses, which Manuscripts are but in the hands of a few, unknown to most of the Readers; and to make references to them, by quoting them in the margin, the Reader were never the nearer, and then every man is not willing to be named in Print, neither may I lawfully do it without their knowledge and leave; besides, that were the way for the future, to deprive my self of the knowledge of many opinions and practises, if I should print the names of every one that hath imparted intelligence to me. 3. In this Catalogue of Errours, under one and the same Errour (which for number I make but one, that I might not seem needlessly to multiply Errours, and that I might contract things) yet under that one Errour, there are more branches, it may be two or three; now though one part or branch of such an Errour as the former part is expressly set down in Books that are in many hands, yet other branches are not, but only have been expressed by word of mouth: Now in such a case to quote Books, speaking but to one part and not to the whole, might question my faithfulness in all other particulars: unto these I could adde more, but these may suffice.

7. Yet further to satisfy the Reader of the truth of things contained in this present Treatise, and to stop the mouths of Sectaries, who will be ready to put off all, by giving out, that this Book is full of lies and fables, I do here offer (upon condition that some exemplary punishment may passe upon some of the prime Seducers and heads of these Sects, and some effectually course taken for the future, to remedy and suppress these Errours) to make a legall proof by witnesses, and other concurrent circumstances of the most notorious and grossest matters (which may of all others seem most questionable) whether Errours, Blasphemies or Practises set down in this following Catalogue.

Seventhly, I premise this for the Christian Reader to remember, and for preventing mistakes in this work, that though set down and joyn together all the following opinions in one Catalogue, because they all agree in *uno tertio* in that common notion of Errour, yea all agree in Independency, and in forsaking the communion of the Reformed Churches, yet I am far from thinking them all alike. A Scholar that makes a Catalogue of Books, writes down *Decimo sextos* as well as *Folios* in it, because they be all Books, and yet puts a great deal of difference between the one and the other; so do I notwithstanding I put them together. All the Errours reckoned up are not of the first magnitude, nor in the highest form; some are fundamentall Errours, overthrowing the foundation directly, many by consequence and deduction, others are superstructures, building upon the foundation hay, straw and stubble: I put a wide difference between a simple pure Independent, yea a simple Anabaptist, who only holds that opinion of denying Paedobaptisme, and between an Arian, Antitrinitarian, Antiscripturist,

Scripturist, Perfectist: Again, I put a difference between erroneous persons that erre out of ignorance, weaknesse, and are seduced, following those opinions in simplicity of heart (as some people did *Abolom*) and are peaceable keeping their opinions also to themselves, and such persons as are wilful seducers, the heads and leaders of Faction, who make it their work to disturb the peace of the Church, and to subvert souls. In all this discourse I desire to think of *Jude 22. 23.* And of *some have compassion, making a difference; and others save with fear, pulling them, &c.*

Eighthly, I desire to forewarn the Christian Reader, and do earnestly beseech him for his own good, that he be not offended, nor hindred from beleev- ing the truth, and laying to heart the particulars laid down in this ensuing Treatise, no not by all the clamours, reproaches that may be cast upon my Book and person: It cannot be expected, but that Satan and the Sectaries will make it their work, by all wayes possible to blast this Book, to keep from reading and be- leev- ing it, as they used all wayes to reproach my last Book, and to keep Christi- ans all they could from reading it: Blind and erroneous zeal is violent, and what it wants in arguments, it will make up in clamours, lyes, and speaking all manner

*Mundus non potest fer-  
re ut sua damnentur: Igi-  
tur ex omni parte odia, in-  
sidia, calumniae, maledicta  
conferuntur ad opprimen-  
dam hanc doctrinam &  
doctores hos.*

of evil falsly of them that discover & lay it open, as *Luther* speaks; the world cannot bear that the things of it should be condemned, therefore from every part hatreds, treache- ries, calumnies, evill speakings are heaped to oppresse that Doctr- ine, and those Teachers who oppose it: And there- fore let them speak evill as long as they will, and give out

'tis a railing lying peece; yet let me speak to the Reader, as the Apostle doth, *1 Thes. 3. 3, 4.* That no man should be moved by these afflictions, for we told you be- fore, that we should suffer tribulation, even as it come to passe, and ye know: so now I tell you before, that when you hear of all kind of reproaches, ye may not be offended, *John 16. 1.*

Now the second particular under this first generall head, is to remove two stumbling blocks out of the way, to give an answer to two objections that may be made against this present work.

1. *Object.* It may be some will object and say; It is not seasonable nor con- venient to discover our nakednesse and weaknesse so far to the common enemy, it were better concealed, the enemy will make an advantage of it: Tell it not in *Gath*, publish it not in the streets of *Askelon*; lest the daughters of the *Philistines* re- joyce, lest the daughters of the uncircumcised triumph. *2 Sam. 1. 20.*

*Ans.* The prevailing of Heresies and Sects among us, is not now to be disco- vered and published to the world: It hath not been all this time kept within our own walls, and known only to our selves, but hath been a long time known abroad, and at home, and hath been declared by divers others, both in writing and



and preaching before now : so that I shall not divulge any secret to the common enemy : all that I do is but to draw them into one, that we may see them as it were at once : our Errours and Schisms are spoken of far and near by enemies and friends. How many Sermons have been preached before the Honourable Houses of Parliament, and in other publike places speaking of the Errours of the time, which have been also printed long since by command of Authority, and exposed to the view of all ? Many Learned men have given a Catalogue of severall Errours, as Mr. Gataker of many Antinomian Errours, Mr. Bailly one of the Commissioners of Scotland of other Errours, and Dr. Featly, Mr. Paget, with some others: In Books upon all occasions, 'tis confessed by men of severall judgements, and denied by none, that we have many great Errours amongst us : many Errours have been complained of to the Houses of Parliament, Committees, Assembly, and examined, spoken of in the presence of many ; besides that some Errours are vented, even of the grossest sort in Print, as in *Pilgrimage of Saints*, *Bloudy Tenet*, *Mortality of the soul*, *Man of sinne discovered*, *cum multis aliis* : Yea, some of the Sectaries have in their writings published and acknowledged, there are many sorts of Opinions among us, hence taking occasion to write for a Toleration of all, as Anabaptists, Antinomians, &c. and the great Historian and Chronicker of the Sectaries (the *Moderate Intelligencer*, Num. 36. who writes their lives and deaths, and trumpets forth their victories and praises so immoderately as if they did all: and hath published to the world, some weeks ago, that there are twenty severall opinions in the Army; and hath pleaded more then once for liberty of conscience for them all ; so that I by writing in this kind of the Errours of the time, cannot be guilty of discovering our nakednesse, the enemy having known so much before. But why stand I to prove that our Heresies and Schisms are openly known in England, when as their sound is gone into all Lands, into Holland, Zealand, France, yea to New-England ? The *Walachrian* Classe, in their Letter to the London Synod complain much of Heresies, Schisms, Errours, confusions in Religion spreading in the City, which by such an expresse, holy and sacred oath is bound to God to cast out all Errours, Heresies, Scisms out of the house of God.

\* Many Letters have been written over into England out of Holland, from Ministers and Professours of schools (men zealously affected to the cause of the Parliament) complaining of the Errours, Sects and Schisms amongst us, which have been communicated to some prime members of the Assembly and others. New-England speaks much of the Heresies, Errours, and all sorts of Sects amongst us,

† M. Colemans Brotherly examination Re-examined, pag. 10 grants, That in our present times monsters of Errours do arise, and Opinions that the world never heard of before.

c Consideras, Quarund. Consideras, O Galil. Apoll. vide Epist. ad Synod. London. Judicent conscientia vestra, quomodo non heresim genus inultum permitti, scilicet scismatum semina in iura spargi, & profana errorum dogmata passim in vulgus proferri possint in illa civitate, quae tam expresso sancto & sacro sacram. sese coram deo devinxit ad omnes errores, hereses, scismata deus dei ejicienda. Vide ista para-



*c* New England at such a distance knows not so well the nature of the Assembly, and therefore speaks so of it, out of zeal against our errours.

*d* New Englands Lamentation, for Old Englands present errours. A printed Letter of M. Shepards.

wondring that the Assembly suffers them, and that they do not stirre up the Parliament to suppress them. *d* Mr Shepards Letter written from thence, shewes their knowledg of the heresies, errours and sects amongst us, so that our errours and schismes so publicly known to the world, cannot be concealed from Oxford. Seeing then there are so many errours and monsters of opinions spoken of in all places, I cannot be taxed for the discovery of that which was before concealed, but in this work am only a gatherer together of those errours that were scattered, which by Gods blessing may be a meanes to keep many from falling into schisme seeing such monsters in that way, and to cause many to returne, when they finde that they never dreamt of nor intended.

Secondly supposing our errours to be known, which is fully proved in my first Answer, I then secondly say, 'tis so farre from being unseasonable and inconvenient, that 'tis most necessary, that some Ministers, who are friends to the Reformation, and zealots for the Parliament, should lay them open to the full, by testifying against them and disclaiming them, that so our enemies may not say, wee favour and countenance them; and one of my great ends in this Tractate, is to take away occasion from the common enemy to blaspheme the Reformation, and speak ill of the Parliament, by our not owning them, but speaking as much against heresie, schisme and all errours as any of them can.

Thirdly, I answer, we should be so farre from being afraid to give the common enemy advantage, by speaking against heresies and errours, that on the contrary I may say, we have no such enemies, as those persons, that broach and spread their heresies and damnable opinions: these are our enemies which wee have cause to fear more then all the Cavaliers, these are the *Achans*, the accursed persons, and things which are most likely to undo us; and if ever the Parliament and their party be ruined (which God prevent) it will not be so much by the Cavaliers, they could not have done it, but the heresies, blasphemies and schismes of some among our selves will cause it; and therefore the finding of these out, and labouring to have these removed, is a work of great importance to the saving of the Kingdom, and of great prejudice to the common enemy, whose hopes and confidence are much more placed in our heresies, prodigious opinions and schismes, then in their own strength.

2. *Ob.* As this book will give occasion to open the mouthes of enemies, so it may cause distractions and divisions among our selves, weaken the hands of many who are cordiall to the Parliament, apprehending themselves to be written against; besides this may offend many good persons that are not sectaries, especially that Independents should be put into this Catalogue, and ranked with all sorts of hereticks and schismatics,

1. I answer to this, as *Luther* did in an Epistle of his to *Spalatinus* upon a like occasion; *Spalatinus* would not have had *Luther* at such a time to have writ against the Papists, for feare of disturbing the publike peace: to whom *Luther* thus replies, *Thats excellent indeed, that thou thinkest it not fit to have the publike peace disturbed, and yet judgest it fit to have the externall peace of God disquieted; not so, O Spalatine.* Shall the grievous wolves come freely to the flock, nor sparing them; and if the doggs barke to give warning of them, shall they be said to disturb the peace, and cause distractions? Brethren, things are come to a good passe, that hereticks and sectaries must do what they please, and if any course be taken by preaching, writing, petitioning, to remedy it, 'tis given out by Sectaries, 'tis a plot to make division, discourage the Army, disturb the peace. I say no more, if this be to preserve union and peace, and to be cordiall to the Parliament, to let hereticks and sectaries do what they list, preach, writ, spread their errours, destroy many souls, and no man must say, what do they? cursed be that union, peace and affection to the Parliament. 'Tis a golden saying of *Luther*, and worthy to be thought of in these times; *Cursed be that charity which is kept with the losse of the doctrine of faith; so which all things ought to give place, Charity, an Apostle, an Angel from Heaven,*<sup>d</sup> yea, and I will add, Parliaments.

<sup>c</sup> *Lutherus* in epist. ad *Galat.* Maledicta sit charitas quæ servatur cum jactura doctrinæ fidei, cui omnia cedere debent, *Charitas, Apostolus, Angelus* & *Calo.*

<sup>d</sup> This present Parliament having often declared in their Declarations, their resolutions to hazard all for the safety of the Reformed Religion and doctrine of faith.

*Ans.* 2. If in such a time as this, and such a case, when by many persons all the things of God are laid waste and made null, Church, Minister, Sacraments, Scriptures, and what not? men will be offended for speaking, let them, 'tis better they should be offended, then the glory of Christ should suffer; 'tis an offence taken, and not given; Christ cared not in that case that the Pharisees were offended, *Mat. 15. 12. 13. 14.* I wonder they are not offended at the heresies and errours daily broached, and yet should be offended at the discovering and speaking against them. I have more cause to be offended at this objection of theirs, and their lukewarmnesse: woe unto them that broach these errours, and to those that countenance them, for every plant which my heavenly Father hath not planted, shall be rooted up.

*Ans.* 3. I name not these things to provoke and exasperate any, especially none of those who in simplicity of heart, and under pretences of greater holiness and new light, are taken in these ways; (for as I have writ before, so I say again, I put a great difference between Independency strictly and properly so call'd, and many other sectaries, and between those who are turbulent Sectaries, and meerly seduced) but I write this Treatise to preserve many tender consciences from falling, by giving warning to them beforehand, as Christ did in *Mat. 23. 24. 25. 26.* that they may fear, and tremble, and look to



themselves, as also that I might brand errors and false doctrine too well thought of, and too kindly delt with in these times.

*Ans.* 4. I may justifie the ranking and joyning of Independents with other sectaries, not only because all the sectaries though never so vild, are Independents, agreeing in that opinion of Independencie; as also all the sectaries, the worst of them (even those who deny the Scriptures, the Divinity of Christ, &c.) do separate from the Church of *England*, refusing communion with her in the Sacraments and other Ordinances as the Independents do, but because the Independents do joyn themselves with the other sectaries adhering to them, and to this day have never stood as a divided party from them, but upon all occasions have and do make one common body with them, to hold together against the Orthodox and Presbyterians: I am able to give many instances of many of the Independents, both Ministers and people, pleading for the Anabaptists, Antinomians and other sectaries, that they might be tolerated as well as themselves; and upon all occasions of complaints against severall sects, siding with them to bring them off; yea, their joyning together in choise of Burgeesses for Parliament, and in divers other matters against the Presbyterians; as also in closing together in Church-fellowship, Independent Churches admitting of and continuing Anabaptists, Antinomians to be members; besides not censuring vild sectaries (as Seekers) who have fallen from their Churches: so that I do the Independents no wrong to put them in the same Catalogue with other sectaries, themselves having in so many particulars gone hand in hand with them: but that which is the fullest demonstration of all other, is this, The sectaries being now hot upon the getting of a Toleration, there were some meetings lately in the City, wherein some persons of the severall sects, some Seekers, some Anabaptists, some Antinomians, some Brownists, some Independents met; some Presbyterians also met with them, upon their desire the better to understand what they would have; the intent of which meeting was, to consider how all these might have the liberty of their way and practice in this Kingdom, and to perswade the Presbyterians to be willing to it, and to helpe to effect it for them: now the result of these meetings was, that all these severall sects were agreed and held together for pretended liberty of conscience, the Independents as well as the others holding together with the rest of the sects, as buckle and thong; some professing at one of the meetings, it was the sin of this Kingdom that the Jewes were not allowed the open profession and exercise of their religion amongst us; only the Presbyterians dissented and opposed it. And much about the same time that this meeting was in *London*, in another place some of the best of the Independents, were not ashamed to move for a Toleration, not only for themselves, but all other of the sects that agreed in fundamentals against Popery.



**T**He second part of this Treatise, and indeed the principall (to the better understanding whereof the first part tended, and upon which also the third and last is grounded) sets down the Catalogue it self, containing many Errors, Blasphemies and Practises of the sectaries of this time, together with a Narrative of some remarkable Passages and Stories; as also, some Letters, and an extract of Letters concerning the present Sects. Now the Errors, Heresies, Blasphemies in this Catalogue particularized, may be referred to sixteen heads or sorts of Sectaries, as namely, 1. Independents. 2. Brownists. 3. Chiliasm, or Millenaries. 4. Antinomians. 5. Anabaptists. 6. Manifestarians or Arminians. 7. Libertines. 8. Familists. 9. Enthusiasts. 10. Seekers and Waiters. 11. Perfectists. 12. Socinians. 13. Arians. 14. Antitrinitarians. 15. Antiscripturists. 16. Scepticks and Questionists, who question every thing in matters of Religion; namely, all the Articles of Faith, and first Principles of Christian Religion, holding nothing positively nor certainly, saving the doctrine of pretended liberty of conscience for all, and liberty of Propheying. And in one or other of these sixteen formes, may all the Errors and Blasphemies reckoned up in the following Catalogue be well placed, and unto one of these heads easily reduced; yea, for many of these errors, the very same are held not only by one sort of the forenamed sects, but by divers of them. And I desire to commend to the Readers serious and sad consideration, three particulars concerning the errors and sects of this time; and the rather, because they were not so common to the sects in the ages before, at least not the two first. 1. That among all these sorts of sects and sectaries, there are hardly now to be found in *England* (for to this Kingdom, and to these four last years do I confine my self all along in this discourse) any sect thats simple and pure, and not mixt and compounded, that is, any sect among them all) which holds only the opinions and principles of its own way, without enterfering and mingling with the errors of other sects; as for example, where can a man finde a Church of simple Anabaptists, or simple Antinomians, or simple pure Independents, each of them keeping to their own principles, as Anabaptists to Anabaptisme, Independents to Independencie, and holding no other? but rather do we not see by experience, that both the severall kinds of sects, and most persons of each kinde, are compounded of many, yea, some of all: One and the same society of persons in our times, being both Anabaptisticall, Antinomian, Manifestarian, Libertine, Socinian, Millenary, Independent, Enthusiasticall? yea, among the Independents (who are of all the rest accounted best) where can any man shew me an Independent Church strictly so called, or a man of them hardly, who symbolizes not with the other sects, holding beside Independency, neither the opinions of the Chiliasm, nor of the Libertines, nor other strange opinions! The Army that is so much spoken of upon all occasions in the news Books, Pulpits, Conferences, to be Independent

(though I conceive upon good information, that upon a true muster of the whole, Commanders and common souldiers, there would not be found above one in six of that way) yet of that Army, cal'd by the sectaries, Independent, and of that part of it which truly is so, I do not think there are 50. pure Independents, but higher flown, more Scraphicall (as a Chaplain, who knows well the state of that Army, exprest it) made up and compounded of Anabaptisme, Antinomianisme, Enthusiasme, Arminianisme, Familisme, all these errors and more too sometimes meeting in the same persons, strange monsters, having their heads of Enthusiasme, their bodies of Antinomianisme, their thighs of Familisme, their leggs and feet of Anabaptisme, their hands of Arminianisme, and Libertinisme as the great vein going thorow the whole; in one word, the great Religion of that sort of men in the Army, is liberty of conscience, and liberty of preaching. But heretofore, both in times more ancient and latter, and in other Countries, severall sects kept themselves more to their own proper teners, without that generall confusion of each running into all, as the Arians, Novatians and others, in the first six hundred years, and the Antinomians in *Luthers* time. Secondly, That all these sorts of sects, how different soever, yea and contrary to one another in many principles and opinions, yet all agree in these times in separating from our Church, refusing communion in our publike Assemblies, and in disallowing the authoritative power of Classes and Synods; all the sects, yea the worst of them, as the Antiscripturists, Arians, Antitrinitarians, Perfectists, being Independents and Separatists (though all Independents and Separatists be not Arians, Antinomians, &c.) which deserves the more to be thought on, because in the Primitive times, some heriticks and sectaries would have been glad of communion in worship with the Orthodox;

<sup>a</sup> Theodoret. Hæret. Fabul.  
lib. 4. cap. de Ario.

(<sup>a</sup> *Arius* desired to be received into the Church of *Alexandria* again, and made such friends to *Constantine*, that upon his pretending repentance, he commanded *Alexander* the Bishop of *Alexandria*, to give him the hand of fellowship and to admit him) as also they approved of the power of Synods and Councils, coming unto them. The Arians, Donatists and other Sectaries held many Councils, as that of *Tyrus*, *Antiochia*, the first Council of *Carthage* in *Constantines* dayes; of these and many more we read of in Ecclesiasticall Histories. I never read of any Independent Minister in all the Primitive Churches (no not amongst the Sectaries) for the first six hundred years, save only in the dayes of *Aurelius* Bishop of *Carthage*, who living in the first Century, in an *African* Synod and Council held at *Carthage* declares;

<sup>b</sup> Codex Canonum Ecclæs. Africanæ. 53. Can. a  
Christoph. Justello. Sunt enim pleriq; conspirantes  
cum plebibus propriis, quas decipiunt, ut dictu est;  
earum scalpantes aures, blandi ad seducendum vi-

<sup>b</sup> There are many who conspiring with their  
own proper people who they do deceive, scratch-  
ing their itching eares, and with fair speeches  
seducing, men of a loose life, or rather puffed  
up.

up, separating themselves from this society, who think they must attend to their own proper people, and being often called to the Council, refuse to come along, lest their absurdities and novelties should be discovered and made manifest; against whom Aurelius moved, that they might be deprived of all authority over their proper people, as rebellious and disorderly, which was consented to and voted by the whole Synod, saying placet, placet. Thirdly, That for the errors and opinions laid down in this Catalogue, some are contrary and contradictory to others of them, so that many of these errors fight among themselves; this indeed is one great difference between truth and error, that truth though it be contrary to error, yet one truth is never contrary to another, truth is one and uniforme; but many errors are not only contrary to truth, but to errors also; yea some of these errors are most contrary to what ever could have been expected; many of the persons who hold these opinions being fallen into some of the errors of Popery, Arminianism, Libertinisme and those of the grossest sort, (as the Reader in the Errors hereafter named may more easily perceive) which they spoke so much against heretofore, and for fear of which coming in upon us, they first began to forsake this Church, so that they have wheeled & wheeled about so long on the right hand, that they are perfectly come round to the left.

partio separati, qui putant propriæ plebi incubant, & nonnunquam converti ad Concilium venturi detractant: sua forte ne prodatur flagitia mentes. The words in the Greek are οἱ ἄλλοι μὴ πῶς τὰ τούτων ἀτοπία καὶ παράδοξα, are more significant, ἀτοπία καὶ παράδοξα, properly signifying absurdities and unusuall novelties.

Benum non est contrarium bono, sed tantum malo, at malum contrariatur & bono & malo. Verum est unum, mendacium vero multiplex.

The Catalogue of the Errors, Heresies, Blasphemies, is as follows.

1. **T**hat the Scriptures cannot be said to be the word of God; there is no Word but Christ, the Scriptures are a dead letter, and no more to be credited then the writings of men, not divine, but humane invention.

Of the Scriptures. Vide the third printed Letter, or also a copy of 1. Articles in a MS.

2. That the Scripture, whether a true manuscript or no, whether Hebrew, Greek or English, is but humane, and so not able to discover a divine God. Then where is your command to make that your Rule or Discipline, that cannot reveal you God, nor give you power to walke with God? so that Christ letting out himself as he is in himself, ought to be a Chrillians Rule in obedience to himself.

Pamphlet intituled Pilgrim, of Saints, by, Lawr. Clarkson.

3. That the Scriptures are unsufficient and uncertain, there is no certainty to build any Doctrine upon them, they are not an infallible foundation of faith.

4. As the condition of Adam, Noab, Abraham, Moses, &c. was, that they did walke with God by the teaching of God, so is ours: that is not to limit Christ to Adam, Noab, Abraham, Moses, David, John and the Disciples. As they were not to tie God to any things before them recorded, but each of them



had a new record; so are not we to limit God in the generall records of those paths, but wait upon him in the enlargement of the Gospell what he will record you; and far be it from me to conclude either in Doctrine or practise, that half of his glory is revealed as yet: As that I should enclose Christ in such a *Pilgrim. of small compasse as we have recorded: though I rejoyce to understand it* *Saints.* in the searching thereof, yet pressing toward the marke for the price of the high calling of God, waiting what he will record in my heart, and in that measure worship him in spirit and truth from the teaching of the Spirit.

5. That the holy writings and sayings of *Moses* and the Prophets, of Christ and his Apostles, and the proper Names, Persons and things contained therein are Allegories, and these Allegories are the mystery and spirituall meaning of them.

6. That the Penmen of Scripture, every one of them, writ as themselves conceived, they were the actions of their own spirit; and for what is said they were moved by the holy Ghost, that was no other Spirit then that which moved them to writ and speak other things, for in him we live and move and have our being.

7. That the Scriptures of the old Testament, do not concerne nor binde Christians now under the new Testament: so that when places of Scripture are brought out of the old Testament to prove Points, many Sectaries make slight of them, and say, Give us a text out of the new, we are ignorant of the old; and hereupon some of them do not binde the old Testament with the new, nor read it.

8. That right Reason is the rule of Faith, and that we are to beleeve the Scriptures, and the Doctrine of the Trinity, Incarnation, Resurrection, so far as we see them agreeable to reason, and no farther.

9. That the new Testament, nor no place of Scripture in it, binds any further then the Spirit for present reveales to us that such a place is the Word of God.

10. To read Scripture in English to a mixt Congregation without present expounding it, is dangerous, and worse then to read it in Latine; for in Latine, as it doth no good, so it doth no harme.

of GOD.

*Vide Book intit. Comfort for Believers. pag. 36. Vide A short Declaration of the Assembly of Divines against it.*

11. That God hath a hand in, and is the Author of the sinfullnesse of his people; that he is the Authour not of those Actions alone, in and with which sin is, but of the very Pravity, Ataxy, Anomy, Irregularity and sinfullnesse it self which is in them.

12. That all Lyes come forth out of the mouth of God.

*b The first branch of this Error is verbatim in Bloody Tenet. in the Preface.*

13. *b* 'Tis the will and command of God, that since the coming of his Son the Lord Jesus, a permission of the most Paganish, Jewish, Turkish, or Antichristian consciences and

and worship be granted to all men in all Nations and Countries: and they are only to be fought against with the sword of Gods Spirit, the word of God; and for the Parliament to use any civill coercive meanes to compell men of different judgment, is one of the greatest sins that can be named, 'tis committing a greater rape, then if they had forced or ravished the bodies of all the women in the world. <sup>d</sup> Yea, if it be mens consciences, the Magi<sup>d</sup> *Last part hath been spoken by some eminent Sectaries.* strate may not punish for blasphemies, nor for denying the Scriptures, nor for denying there is a God.

14. That no man was cast into hell for any sin, but only because God would have it so.

15. That a man had life before God breathed into him, and that which God breathed into him was part of the divine Essence, and shall returne unto God again.

16. That we should think of our selves no better then was meet, for God loves the creatures that creep upon the ground as well as the best Saints; and there is no distance between the flesh of a Man, and the flesh of a Toad.

17. That the Prince of the ayre that rules in the children of disobedience is God; and that there is no other spirit but one, which Spirit is God.

18. That God hath not decreed all the actions of men, because men doing what God decreed, do not sin.

19. That God was never angry nor displeased with man; for if he were ever displeased and pleased again, then there is a changeablenesse in God.

20. That God loved not one man more then another before the world, neither is there an absolute particular election, but only generall and conditionall upon perseverance; and the Scripture no where speaks of Reprobates or Reprobation.

21. That the soul dies with the body, and all things shall have an end, but God only shall remain for ever.

22. Every creature in the first creation was God, and every creature is God, every creature that hath life and breath being an efflux from God, and shall returne into God again, be swallowed up in him as a drop is in the ocean.

23. That to a saving knowledge of God, it sufficeth *D. Stewart second part of Depl. so M.S. pag. 128. M. Bail. Diswa-* not to know him in the book of nature; nor secondly *son from Errors of the time.* as revealed in the holy Scriptures; but that we must know him as abstract from his mercies and all his attributes.

24. That in the Unity of the God-head there is not a Trinity of Persons; but the Doctrine of the Trinity beleaved and professed in the Church of God, is a Popish tradition and a Doctrine of Rome.

25. There are not three distinct Persons in the Divine Essence, but only three Offices; the Father, Son and holy Ghost are not three Persons, but Offices.

*Vide proof of this in the first Letter.*

OF CHRIST.

*Vide full proof of this, in the Narration of stories.*

26. That there is but one Person in the Divine nature.  
27. That Jesus Christ is not very God, not God essentially, but nominally, not the eternall Son of God by eternall generation, no otherwise may he be called the Son of God but as he was man.

28. That Christs humane nature is defiled with originall sin as well as ours, Christ had from the birth to his death the same originall corruption as ours, he took our sin into his nature as well as our flesh upon him: Christ is not of a holier nature then we; but in this appeares Gods love to us, that he will take one of us in the same condition, to convince us of what he is to us, and hath made us to be in him: me thinks the beholding of Christ to be holy in the flesh is a dishonour to God, in that we should conceive holinesse out of God, and again a discomfort to the Saints, that he should be of a more holy nature then they, as being no ground for them to come neer with boldnesse to God.

*Proof of this is, in Articles given against Thomas Webb, and in the third printed Letter.*

29. That we did look for great matters from one crucified at *Jerusalem* 16 hundred yeares ago, but that does us no good, it must be a Christ formed in us, the deity united to our humanity, Christ came into the world to live thirty two years, and to do nothing else that he knew, and blessed God he never trusted in a crucified Christ.

30. Christ was true man when he created us: yea from eternity, and though he had not flesh, yet was he very man without flesh.

31. That Christ died for all men alike, for the reprobate as well as for the elect, and that not only sufficiently, but effectually, for *Judas* as well as *Peter*, for the damned in hell as well as the Saints in Heaven.

32. That by Christs death, all the sins of all the men in the world, Turks, Pagans, as well as Christians committed against the morall Law and first Covenant, are actually pardoned and forgiven, and this is the everlasting Gospel.

33. That Christ did only satisfie for the sins against the first Covenant, but not for the sins against the second Covenant, as unbelief, he died not for the unbelieving of any.

34. Christ died only for sins past, i.e. before the Gospel is revealed to the sinner, and the sins of men committed after conversion Christ died not for, but they are pardoned by his being a continuall sacrifice.

35. Every man satisfies for himselfe for the sins against the second Covenant, namely unbelief: because he that beleeves not, the wrath of God abides upon him; so that for a years unbelief a man beares a years wrath, and this is all the satisfaction God requires. *Vide first printed Letter for proof.*

36. That no man shall perish or go to hell for any sin but unbelief only.



37. That the Heathen who never heard of Christ by the Word, have the Gospel; for every creature, as the Sun, Moon and Stars preach the Gospel to men, and in them is revealed the knowledge of Christ crucified, and sin pardoned, if they had eyes to see it.

38. Those Heathen that perish, do perish only for not beleiving according to the Gospel they enjoy.

39. <sup>a</sup> Christ did not by his death purchase life and salvation for all, no nor for the elect: For it was not the end of God in the coming of Christ to purchase love and life; but Christ himself was purchased by love, that hee might make out love and purchase us to love.

*a Paul Hobson Sermon. Christ the effect, not the cause of the love of God, p. 4. Vide Animad. on the 4 Letter which will satisfie the Reader, how Christ is both the fruit and the cause of Gods loves and these errors in such ignorant mechanicks as Hobson, arise from not being able, to distinguish the causes of our Justification and Salvation. The first and supreme cause, is the undeserved grace and favour of God; the moving and meritorious cause, is redemption and reconciliation purchased by Christ; the instrumental cause whereby the same is imputed, is the blood of Christ; the final, is the glory of God in the declaration of his righteousness and faithfulness.*

40. <sup>b</sup> Christ Jesus came into the world to witnesse and declare the love of God to us, not to procure it for us, or to satisfie God (as some say,) Christ was a most glorious publisher of the Gospel, he was sent to preach the Gospel, to heal the broken hearted, to preach deliverance to the captives: in all that Christ saith to be the end of his coming, is not a word mentioned of any thing done by him in way of satisfiying God. Christs coming was more like a conquerour to destroy the enemy in our nature, and so to convince us of the love of God to us, by destroying in our nature that which we thought stood between God and us.

41. <sup>c</sup> That the unction which the Saints are said to receive from the holy one, <sup>1</sup> John 2. 20. is one with the Christ-hood of Christ.

*1 Paul Hobsons Sermon intit. Christ the effect, not the cause of the love of God, pag. 13.*

42. That Christ was a legall Preacher, for till after his Ascension the Gospel was not preached; Christ lived in a dark time, and so he preached the Law, but afterwards then the Gospel came to be preached.

43. That Christ shall come and live again upon the earth, and for a thousand years reign visibly as an earthly Monarch over all the world, in outward glory and pomp, putting down all Monarchy and Empires.

44. That when Christ in his own person hath subdued the disobedient Nations, then the Church of the Jews and Gentiles shall live without any disturbance, from within or without it: all Christians shall live without sin, without the Word, Sacraments, or any Ordinance, they shall passe those thousand yeers in worldly delights, begetting many children, eating and drinking, and enjoying all lawfull pleasures which all the creatures then redeemed from their ancient slavery can afford.

45. That men may be saved without Christ, and the very Heathens are saved, if they serve God according to the knowledge God hath given them, though they never heard of Christ.

46. That the least Truth is of more worth then Jesus Christ himself.

47. Christ by his death freed all men from a temporall death which Adams sin only deserved, by purchasing them a resurrection, and hath opened them a way to come to the Father if they will: thus far he died for all; no farther for any.

*Of the Spirit of God, and of Sanctification.*

48. The Spirit of God dwels not, nor works in any: it is but our conceits and mistakes to think so, 'tis no spirit that works but our own.

49. That the same spirit which works in the children of disobedience, is that spirit which sanctifies the hearts of the elect.

*Into this opinion some of the Anabaptists are fallen, and have separated from their Churches upon it.*

50. That there is a perfect way in this life, nor by Word, Sacraments, Prayer and other Ordinances, but by the experience of the spirit in a mans self.

51. That a man baptized with the holy Ghost, knows all things even as God knows all things, which point is a deep mystery and great ocean, where there is no casting anchor, nor sounding the bottome.

52. That if a man by the spirit knew himself to be in the state of grace, though he did commit murther or drunkenesse, God did see no sin in him.

53. That sanctification is not an evidence of justification, and all notes and signes of a Christians estate are legall and unlawfull.

54. Beleevers have no inherent sanctification, nor spiritual habits of grace infused into their hearts, but all their sanctification is that which is inherent in Christ, and they for this and no other cause, are said in Scripture phrase to be sanctified, but because of Christs sanctification and inherent holinesse.

*Of Adam and Mankind. This was preached in a house, and the Preacher said, this was a mystry, shall the Gospel win.*

55. Though Adam had continued in his estate of innocencie, and not fallen, yet he had died a naturall death, for death now is not a fruit of sin to beleevers.

56. Gods Image on man, is only our face and countenance; and every wicked man hath therefore Gods Image as well as good men.

57. That Adam, and so man-kind in him, lost not the Image of God by his fall, only incurred a temporall or corporall death, which was suspended for a time upon the promise of a Saviour.

58. There is no originall sin in us, only Adams first sin was originall sin.

59. That the guilt of Adams sin is imputed to no man, no man is punished for Adams sin.

60. That one man is no more spiritual than another, nor is there any such inward difference between man and man; but all the spiritualnesse and difference lyes without us in the Word, which guides some men, and not others.

61. That all men who have the Gospel preached to them and so manifested to their understandings, are immediatly without any more ado able of themselves to beleieve and receive Christ

62. There is no free-will in man either to good or evill, either in his naturall estate or glorified estate.

63. That there is a power in man to resist grace, and that the grace which would convert one man, would not convert another.

64. Naturall men may do such things as whereunto God hath by way of promise annexed grace and acceptation, and that if men improve their naturall abilities to the utmost in seeking grace, they shall finde it.

*Book intit. A vindication of Free-grace, against M. John Goodwin.*

65. That regenerate men who have true grace, may fall totally and finally away from the state of grace.

66. That the morall law is of no use at all to beleivers, that 'tis no rule for beleivers to walk by, nor to examine their lives by, and that Christians are freed from the mandatory power of the law.

*Of the Morall Law, Justification, Faith, Repentance, good works, M. Gataker. Gods eye on Isr. pref.*

67. Persons justified, are not justified by faith, but are justified from all eternity.

68. Neither faith, nor repentance, nor humiliation, nor self-deniall, nor use of Ordinances, nor doing as one would be done to, are duties required of Christians, or such things as they must exercise themselves in, or they can have no part in Christ

69. True faith is without all doubts of salvation, and if any man have doubts of his salvation, his faith is to be noted with a black mark.

70. That To credere, faith in a proper sense is imputed to justification, and not Christs righteousnesse imputed to justification.

71. That the doctrine of repentance is a soul-destroying doctrine.

72. In the old Covenant (that is before Christ came in the flesh) in the Prophets dayes, repentance is declared as a means to obtain remission, and neither remission nor the knowledge of remission to go before, but to follow contrition; but this is not the Gospel which is established upon better promises.

73. That 'tis as impossible for Christ himself to sinne, as for a child of God to sin.

*M. Gataker Gods eye on Israhel. pref.*

74. That there ought to be no fasting dayes under the Gospel, and that



men ought not to afflict their souls, no not in a day of humiliation.

75. That God doth not chastise any of his children for sin; and let beleevers sin as fast as they can, there is a fountaine open for them to wash in; and that not for the sins of Gods people, but for swearers and drunkards the land is punished. *Gatak. ibid.*

76. That beleevers have nothing to do to take care, or to look to themselves to keep from sin, God must look to them, if he will.

77. God loves his children as well sinning, as praying, hearing and doing the holiest duties; he accounts of them never the better for their good works, nor never the worse for their ill works.

*Gatak. Gods eye on his Israel, Preface to the Reader. Article 12. Septem. 1. 1643.* 78. That Gods children are not at all to be humbled, troubled or grieved for sin after conversion, and what Peter did in this kinde after his foul fact of denying his Master, issued from the weaknesse of his faith

79. That Gods children are not to aske the pardon and forgivenesse of their sins they need not, they ought not, and 'tis no lesse then blasphemy, for a child of God to aske pardon of sins, 'tis infidelity to aske pardon of sins, and Davids asking forgivenesse of sin was his weaknesse.

*Gatak. Gods eye on Israel. Preface to the Reader.* 80. That when Abraham denied his wife, and in outward appearance seemed to lie in his distrust, lying, dissembing and equivocating that his wife was his sister, even then truly all his thoughts, words and deeds were perfectly holy and righteous from all spot of sin in the sight of God freely.

*Denn. Man of sin discovered, pag. 12.* 81. The called of God have sin in the flesh, they have sin in the conversation, but they have no sin, neither can they have any in the conscience; for the true faith of Gods elect, and sin in the conscience, can no more stand together then light and darknesse; and this reconciles those two Scriptures, *If we say we have no sin, we deceive our selves,* and *He that is borne of God doth not commit sin, neither can he, because he is borne of God.*

82. The great Antichrist is that mysticall body of iniquity which opposeth Jesus Christ, and not the Pope of Rome, or any particular succession of men, only he is a part of Antichrist. *Denn.* makes the opposition of Antinomian errors to be the man of sin and the great Antichrist, as is to be seen in severall pages of his *Man of sin discovered.* And Sectaries make them who deny Christs dying for all, to be Antichrist: others make Antichristianisme to consist in the coercive power of the Magistrate in matters of Religion.

*Of Man after this life; of the Soul; Resurrection from the dead, Heaven and hell.* 83. That the soul of man is mortall as the soul of a beast, and dies with the body.

84. That the souls of the faithfull after death, do sleep

sleep til the day of judgement, and are not in a capacity of acting any thing for God, but 'tis with them as 'tis with a man that is in some pleasing dreame.

85. That the bodies of the faithfull shall not rise again at the resurrection, (namely the same that died) but their soules shall have other bodies made fit for them, either by creation or faction from some preëxisting matter, and though the bodies be new, yet the men are the same, because the same soules remaine still.

86. Infants rise not again, because they are not capable of knowing God, and therefore not of enjoying him.

87. That the perfection and resurrection spoken of by Paul, 1. Cor. 15. 51. 52. 53. 54. 55. 56. 57. the hope set before us, the eternall inheritance, a City having foundations, whose builder and maker is God, are to be attained in the fullnesse and perfection of them now in this present time, before the common death of the body.

88. That none of the soules of the Saints go to Heaven where Christ is, but Heaven is, empty of the Saints till the resurrection of the dead.

89. There is no resurrection at all of the bodies of men after this life, nor no Heaven nor hell after this life, nor no devils.

90. There shall be in the last day a resurrection from the dead of all the bruit creatures, all beasts and birds that ever lived upon the earth, every individuall of every kinde of them that died shall rise again, as well as of men, and all these creatures shall live for ever upon the earth.

91. There is no hell but in this life, and that's the legall terrours and feares which men have in their consciences.

92. That there is no Church of Christ upon the earth, *Of the Church, Gospel, Ministry and Sacraments.* no true Ministry, no Sacraments, no Gospel, no faith, because there are no visible nor infallible gifts.

93. No man is damned but for rejecting the Gospel, and none can reject the Gospel, but those who have it tendred unto them, as they had in the Apostles dayes being confirmed by miracles.

94. That the pure preaching of the Word, and right administration of the Sacraments, are no notes nor signes of a true visible Church.

95. 'Tis the will of God that miracles should attend the Ministry, the Apostles make a marriage of doctrine and miracles, so that they who preach the Gospel, must be so gifted as to confirme it by signes and wonders.

96. That many Christians in these dayes have more knowledge then the Apostles, and when the time is come that there shall be true Churches and Ministry erected, they shall have greater gifts, and do greater miracles then the Apostles

postles ever did, because the Christian Church was but then in its infancy.

97. That there ought to be in these times no making or building of Churches, nor use of Church-ordinances, as ministring of the Word, Sacraments, but waiting for a Church, being in a readines upon all occasions to take knowledge of any passenger, of any opinion or tenet whatsoever; the Saints Pilgrimage of  
Saints, and MS. as pilgrims doe wander as in a Temple of smoak, not able to finde Religion, and therefore should not plant it by gathering or building a pretended supposed House, but should wait for the coming of the Spirit, as the Apostles did.

98. There is a salvation that shall be revealed in the last times, which was not known to the Apostles themselves.

99. That within a while God will raise up Apostles, men extraordinarily endowed with visible and infallible gifts to preach the Gospel, and that shall precede the fall of Rome.

\* But the Apostle Peter tels us, 2 Pet. 2. 19, 20, 21. We have a more sure word of propheticie, whereunto ye do well that ye take heed, &c. *Spiritus sanctus non est scepticus, nec dubia aut opinionis in cordibus nostri, scripsit, sed assertiones, ipsa vita, & omni experientia certiores ac firmiores*, Lutherus.

100. \* That in points of Religion, even in the Articles of faith, and principles of Religion, there's nothing certainly to be beleevd and built on, onely that all men ought to have liberty

of conscience, and liberty of prophesying.

101. That the Scriptures no where speak of Sacraments, name or thing.

102. That the Covenant, whereof Circumcision was the seale, was onely of temporall promises, as *Ex. 6.* of the land of Canaan; that the Covenant, God made with *Abraham* had nothing spirituall in it; and that Circumcision was a seal of the righteousnesse of faith to no other but to *Abraham* alone *quatenus* a father, and not to his children.

103. That Baptism is not a seal nor signe of the Covenant of grace.

104. That Pædobaptisme is unlawfull and Antichristian, and that 'tis as lawfull to baptize a Cat, or a Dog, or a Chicken, as to baptize the Infants of beleevvers.

105. 'Tis as lawfull to break any of the ten Commandements, as to baptize an Infant: yea, 'tis as lawfull to commit adultery and murther, as to baptize a childe.

Confess. of Faith of  
Anabapt. Art. 41.

106. That baptizing belongs not to Ministers onely, all gifted brethren and preaching Disciples (though no Ministers) may baptize.

Pilgrimage of  
the Saints.

107. Baptizednesse is not essentiall to the Baptizer, nor essentiall to preaching; so that persons not onely not in office, but not so much as baptized, may both baptize and preach.



108. Miracles are essentiall to the admistration holden forth in the commission of Baptisme, *Matt. 28. 19.* *Pilgrimage of Saints.*

109. That none are to be admitted to the Lords Supper, though beleevvers and Saints, nor their children to be baptized, but onely they who are members in a Church-way.

110. There is no Scripture against a mans being often baptized; neither is it more unlawfull to be baptized often, then to receive the Lords Supper often.

111. That Christs words in the Institution of his Supper, *This is my body,* and *This is my blood,* are to be understood literally.

112. That Christians in receiving the Lords Supper should receive with their hats on, with their heads covered; but the Ministers should administer it with their hats off, uncovered.

113. That 'tis as necessary to be joyned in Church-fellowship, as with Christ the Head; and there's such a necessity of entring into a Church-way, as there is no expectation of salvation without it.

*Vide Doore of truth opened, in answer to Truth shut out of doors, page 10. This is as false as any Doctrine that is preached in Rome.*

114. That the Church of *England* and the Ministry thereof is Antichristian, yea of the Devill, and that 'tis absolutely sinfull and unlawfull to hear any of their Ministers preach in their Assemblies.

115. That the Church of *Rome* was once a true Church, but so was the Church of *England* never, therefore 'tis likelier the Church of *Rome* should be in the right in the Doctrines of Free-will, universall Redemption, Original sin, &c. then the Church of *England*.

116. That the calling and making of Ministers of the Word and Sacraments are not *jure Divino*, but a Minister comes to be so, as a Merchant, Bookeller, Tailor, and such like. *Compass. Samaritan. page 24, 25.*

117. That all settled certaine maintenance for Ministers of the Gospel, especially that which is called Tythes, is unlawfull, Jewish and Antichristian.

118. That Ministers of the Gospel in these dayes ought to work with their hands, and to follow some calling, that they may not be chargeable to the Church.

119. That there ought to be no distinct order of Ministers, nor no such calling of some persons distinct and separated from the people; but that all men who have gifts are in their turns and courses, by the appointment of the rest of the company, to preach, pray, baptize, and they are for that turn in stead of Ministers, and as Ministers.

Of Preaching and Hearing, of  
Praying, singing of Psalmes, of the  
Christian Sabbath, or Lords-day.

120. That all dayes are a like to Christians under the new Testament, and they are bound no more to the observation of the Lords day, or first day of the week then to any other.

121. That the Jewish Sabbath or Saturday is still to be kept by Christians for their Sabbath.

122. That Christians are not bound to meet one day in seven constantly, according to the manner of the Nations, nor to pray and preach thus long, and in this manner two or three houres, according to the custome of the Nations.

123. No man hath more to do to preach the Gospel then another, but every man may preach the Gospel, as well as any.

124. That 'tis lawfull for women to preach, and why should they not, having gifts as well as men? and some of them do actually preach, having great resort to them.

125. 'Tis a part of Christian liberty of Christians, not to hear their own Ministers, but to go and heare where they will, and whom they think they may profit most by.

126. That 'tis unlawfull to worship God in places consecrated, and in places where Superstition and Idolatry have been practised, as in our Churches.

127. That men ought to preach and exercise their gifts without study and premeditation, and not to think of what they are to say till they speak, because it shall be given them in that hour, and the Spirit shall teach them.

128. That there is no need of humane learning, nor of reading Authors for Preachers, but all books and learning must go down, it comes from the want of the Spirit, that men writ such great volumes, and make such adoe of learning.

129. There are some women, ten or eleven in one Town or vicinity, who hold it unlawfull to hear any man preach, either publikely or privately, because they must not be like those women in *Timothy*, ever learning, and never coming to the knowledg of the truth, *2. Tim. 3. 6. 7.*

130. That 'tis unlawfull to preach at all, sent or not sent out (as in a Church-state) but only thus, a man may preach as a waiting Disciple, that is, Christians may not preach in a way of positive asserting and declaring things, but all they may do, is to confer, reason together, and dispute out things.

131. That 'tis unlawfull for the Saints to joyn in receiving the Lords supper, where any wicked men are present, and that such mixt Communion doth pollute and defile them.

132. 'Tis unlawfull for the Saints to joyn in prayer where wicked men are, or to pray with any of the wicked.

133. That

133. That 'tis unlawfull for Christians to pray so much as privately with those (though godly) that are not members of a true Church, but are members of the Church of *England*, and the Assemblies thereof.

134. That however conference and discourse may be had with all, yet 'tis not lawfull to joyn in prayer or giving of thanks, no not before meat, with those (though otherwise acknowledged Saints and godly, and are members of Churches in the Church-way) that are not of the same judgement and way.

135. <sup>d</sup> That 'tis not lawfull for Christians to pray at all with any others, (either as being the mouth in prayer, or as joyning in prayer) though never so godly, and of their own judgements, either in the publike Assemblies, or in their Families, unlesse such persons who prayed had an infallible spirit, as the Apostles.

<sup>d</sup> This opinion begins to spread much, as a godly Minister told me of his own knowledge, knowing them who vented it, many refusing to joyn with him in prayer, in a publike Assembly, where he came to preach, upon this ground, and requiring Scripture of him to prove it. And some begin already in the publike Churches to leave off all praying, only speak and discourse to the people.

136. That Christians are not bound to pray constantly every day at set times, as morning and evening, but only at such times as the Spirit moves them to it, and if they finde not themselves so moved in many dayes and weeks together, they ought not to pray.

137. That wicked and unregenerate men ought not to pray unto God at all.

138. That all singing of Psalmes, as  *Davids*, or any other holy songs of Scripture, is unlawfull, and not to be joyne'd with.

139. That the singing which Christians should use, is that of Hymns and spirituall songs, framed by themselves, composed by their own gifts, and that upon speciall occasions, as deliverances, &c. sung in the Congregation by one of the Assembly, all the rest being silent.

140. <sup>e</sup> That love-feasts, or feasts of love (with which the Lords Supper is to be administred also) is a perpetuall ordinance of Christ, at which only Church-members are to be present, and to partake.

<sup>e</sup> This hath been lately practised in London among some of the Sectaries.

141. That there is no distinction concerning Government of Ecclesiasticall and civil, for all that Government which concernes the Church, ought to be civill, but the maintaining of that distinction is for maintaining the interests of Church-men.

<sup>f</sup> Of Church Government. Compass. Samarit. pag. 21 22.

142. That a few private Christians, as six or seven gathering themselves into a Covenant and Church-fellowship, have an absolute entire power of the Keyes, and all Government within themselves, and are not under any authoritative power of any Classes, Synods, or generall Councils, whatsoever they do, or what wayes soever they take.



*Revel. 16. 19* The great City was divided into three parts and states and branches of it, begin with P. or P. Popery 2. Prelacy. 3. Paul Hobsons Discovery of Truth, pag. 63.

in *Revel. 11.* that ascends, and shall kill the two Witnesses, namely the Independents.

144. That there are Revelations and Visions in these times, yea to some they are more ordinary, and shall be to the people of God, generally within a while.

*Of Revelations and Miracles.*

145. That the gift of miracles is not ceased in these times, but that some of the Sectaries have wrought miracles, and miracles have accompanied them in their Baptisme, &c. and the people of God shall have power of miracles shortly.

146. That anointing the sick with oyl by the Elders praying over them, with laying on of hands, is a Church-ordinance for Church-members that are sick, for their recovery.

147. 'Tis ordinary for Christians now in these dayes, with *Paul* to be rapt up to the third Heavens, and to hear words unutterable, and they cannot well have assurance of being Christians, that have not found and had experience of this.

*Of the Civil Magistrate.* *g. Queries of highest consideration in Epist. to the Parliament.* Anonym. *Ans. to M. Prins. 12. Queries, p. 8.* As the Grounds of Independent Government attribute nothing to the Magistrate in Church affairs, further then the Magistrate is a member of their Churches and Assemblies: so no people under heaven ascribe more unto Magistrates then the Independents in civill matters.

848. That Christian Magistrates have no power at all to meddle in matters of Religion, or things ecclesiasticall, but in civill on-

ly concerning the bodies and goods of men.

*h. Door of Truth opened p. 5.*

149. <sup>h</sup> That for a people to wait upon man for a form to worship God by, was Idolatry: Nay, for a people to wait upon Parliament or Assembly for a form to worship God by, was worse then corporall Idolatry.

*i. M. Burroughs, Heart divis. p. 65.* An madversion upon this error. This is an error destructive to the power of civil Magistrates and safety of Commonwealth in divers cases, and in many instances that may be given; to give one for the present, a Church may not according to *M. Burroughs* principles excommunicate a member, who out of conscience is not satisfied of subjects taking up arms against Armies, raised by a Prince, nor of the lawfulness of such a war, and therefore declines and refuseth both bearing arms, all maintenance to such armies, and all assistance to them, dissuading others also, and that out of conscience only (as he professes) and yet the Parliament I think hath sequestred many upon such occasions, taken their estates; and many Independents of *Mr. Burroughs* judgement have been forward sequestrators, selling & buying their goods, and holding their lands at reasonable rates: but in the Treatise I intend not so much a formall refutation, as a recitation and discovery: but of this false principle, and others in *M. Burr. book*, I shall speak more upon occasion of answering the grounds brought for pretended liberty of conscience, wherein this, so others of *M. Burroughs* principles and rules about Toleration will be found both unsound and weak, fit to take women and weak people with, but not to satisfy any Scholar.

150. <sup>i</sup> Whatsoever errors or miscarriages in Religion, the Church should bear withall in men, continuing still in communion with them, as brethren, these the Magistrates should bear with in men, continuing them in the Kingdom of Common-

Common-wealth in the enjoyment of the liberty of Subjects.

151.<sup>d</sup> That the Parliament having their power from, and being entrusted by the people, the people may call them to an account for their actions, and set them right and straight: and seeing this present Parliam. doth ingrosse law-making, and all law-executing into their own hands, contrary both to reason, and the true meaning of the Law, the Free-men of England ought not only to chuse new members where they are wanting once every yeer, but also to renew and enquire once a yeer after the behaviour and carriage of those they have chosen. And if they finde they never did any good, or are groundedly suspected to be unserviceable, that then those that chuse and sent them may have liberty to chuse more faithfull, able, and better men in their places.

*d. Vide Englands birthright, p. 33 Letters printed upon Lilburns imprisonment, Englands Lamentation. Sla. p. 7. Vide three Letters printed.*

152. If God command such a thing to be done in his Word, and the Magistrate now come and command the same to be done, though a Christian ought to have, and would have done it, because of Gods command, yet now he ought not to do it, because the Magistrate commands it.

153. All the earth is the Saints, and there ought to be a community of goods, and the Saints should share in the Lands and Estates of Gentlemen, and rich men.

154. 'That 'tis lawfull for a man to put away his wife upon indisposition, unsittene, or contrariety of minde arising from a cause in nature unchangeable; and and for disproportion and deadnesse of spirit, or something distastfull and averse in the immutable bent of nature; and man in regard of the freedom and eminencie of his creation, is a law to him self in this matter, being head of the other sex, which was made for him, neither need he hear any Judge therein above himself.

*Of Marriage and of Parents and children. e. Vide Miltons Drive of Divorces.*

155. 'Tis lawfull for one man to have two wives at once.

156. That children are not bound to obey their Parents at all, if they be ungodly.

157. That Parents are not to catechise their little children, nor to set them to read the Scripture, or to teach them to pray, but must let them alone for God to teach them.

158. 'Tis unlawful for Christians to defend Religion with the Sword, or to fight for it when men come with the Sword to take it away; Religion will defend it self.

159. 'Tis unlawfull for Christians to fight, and take up armes for their lawes and civil liberties.

160. 'Tis unlawfull to fight at all, or to kill any man, yea to kill any of the creatures for our use, as a chicken, or on any other occasion.

*Of Warre, and of fighting and killing.*

161. That using of set forms of prayer prescribed is Idolatry.

162. *Dauids* saying, *I am a worm, and no man*, must be understood literally: yea, he was both a man, and no man in the same literall sense.

163. That the Scripture speaks but of one kinde of faith.

164. Some of the Sectaries in *London* do hold, That in *Suffolk* there is a Prophet raised up to come and preach the everlasting Gospel to them, and he staies but for a vocall call from Heaven to send him, which is expected daily, and that this man is the Prophet spoken of in the Scripture, 1 *John* 25. That Prophet in that Scripture, distinguished from *Christ* and *Elias*, is this man raised up in *Suffolk*.

165. That it could not stand with the goodnesse of God, to damne his owne creatures eternally.

166. That God the Father did reign under the Law, God the Sonne under the Gospel, and now God the Father and God the Sonne are making over the Kingdom to God the holy Ghost, and he shall reign and be poured out upon all flesh.

167. That there shall be a generall restauration, wherein all men shall be reconciled to God and saved, only those who now beleeeve and are Saints before this restauration shall be in a higher condition then those that do not beleeeve.

168. That tis not lawfull for a Christian to be a Magistrate, but upon turning Christian he should lay down his Magistracie; neither do we read after *Cornelius* was baptized (though he were a Centurion before, and a man in command and authority) that ever he medled any more with his band called the *Italian band*.

169. Man lost no more by the fall, then all the rest of the whole Creation fell into with *Adam*, all the world being condemned to death and desolation, yea the heavens and the earth also: so that you may as safely conclude that all the whole Creation lost life and salvation to glorification by *Adams* transgression, as to conclude that man lost salvation by *Adams* transgression.

170. Man hath not by *Christ* brought unto him eternall life and salvation, but only such a life as all the whole Creation hath together with him, for the second *Adam* hath not purchased eternall life to glorification for man.

*These three last Errours vented in a Book called, A true Vindication of the generall Redemption of the second Adam, made by one Batte, printed 1643.*

171. All the creatures shall assuredly partake of the Gospel of peace, and that our Lord the great Prophet spake something to this purpose, when he saith, Go preach the Gospel to every creature, though they



they cannot heare to life and glorification; and Christ is the great Prophet of his Father, to declare his Fathers counsell to the whole creation, and he is the great High-Priest, which offereth up himself a sacrifice of full satisfaction, not for all men only, but for all that by man was lost, even the whole creation of God.

172. That a Directory, or order to help in the way of worship, is a breach of the second Commandment, and there is no word of God to warrant the making of that Directory book, more then *Jeroboam* had for the making of Calves of gold, which he set upon two high places, one at *Dan*, the other at *Bethel*, to the confusion of himself and his posterity.

Book intit. *A Heavenly Confe-  
rence for Sions Saints*, by *Joan  
Turner*, printed in the year, 1643.

173. No man is yet in hell, neither shall any be there untill the judgement; for God doth not hang first, and judge after.

Book intit. *The fulnesse of Gods  
love*, printed 1643. pag. 23.

174. Men say that Faith is supernaturall, but how can it be above nature to beleve that which we see sufficient ground to beleve? and to beleve any thing of which we have no plaine ground and reason, is so far from being above nature, that it is below it, and proper to fools and not to reasonable men.

Fulnesse of Gods love mani-  
fested. pag. 39.

175. The Law doth not pronounce eternall death in hell fire on those that obey it not, nor were men to have perished in hell fire, in relation to the Law or *Adams* sin; but the Gospel pronounceth eternall death in hell fire on those that obey it not; and if we had been to suffer hell in relation to *Adam* or the Law, then Christ also should have suffered in hell for us, to have redeemed us from thence, which he did not.

Fulnesse of Gods love  
manifested, pag. 38-93.

176. It is not sutable to God, to pick and chuse amongst men in shewing mercy; if the love of God be manifested to a few, it is far from being infinite, if God shew not mercy to all: to ascribe it to his will or pleasure, is to blaspheme his excellent name and nature.

Fulnesse of Gods love  
manifested. pag. 1-59.

Now unto these many more might be added that I know of, and are commonly known to others, which have been preached and printed within these four last years in *England* (as the necessity of dipping and burying under water all persons to be baptized, as the necessity of a Church-Covenant, as that Ministers may not lawfully baptize, or administer the Lords Supper out of their own particular Congregations, neither preach Ministerially, but as gifted brethren, out of their own Church; with many such errors of the Church-way) but because they are but light in comparison, I will not name them.

I could relate also to you other errors, that have been reported to me and others by honest understanding men, to have been vented (and 'tis likely enough they may be true) as that 'tis lawfull for wives to give without their husbands

consent

consents, something out of their husbands estates, for the maintenance of the Church and Ministers whereunto they belong: as that the Lords Prayer, called and cryed up by many to be so, it could not be the Lords Prayer, in regard there was a petition for pardon of sins, which Christ would not have taught, or words to that purpose; as also that if a man were strongly moved by the spirit to kill, to commit adultery, &c. and upon praying against it again and again it continued, and yet was still strongly pressed, he should then do it; but because I have not these upon so good grounds, nor such a concurrence of circumstances, or further confirmation upon enquiry, I therefore forbear to put them down particularly in the Catalogue of Errours, or to assert them with that authority. I might here also annex to all these Errours many Expositions of Scripture given by the Sectaries in their Sermons and private meetings; but I will only give two; 1. That of Rom. 8. 2. *The law of the Spirit of life, hath freed me from the law of sin and death*; that is, (as was expounded) from the morall Law. 2. That of Job. 5. 39. *Search the Scriptures, for in them ye thinke ye have eternall life*; you thinke to have, that was their thought and mistake, not that Christ approved it, that eternall life was to be had in the Scriptures.

*A Catalogue of the Blasphemies of the Sectaries.*

**N**OW besides these Errours and Heresies laid down, many of them being Blasphemies (as the Reader cannot but have observed in perusing their Catalogue) there have been many blasphemies and blasphemous speeches vented by Sectaries severall wayes, both by writing, preaching, conference and discoursing, and some so horrid and abominable, in such a dispitfull, scoffing, fearfull way, that I tremble to think of them, and shall forbear to name them: And indeed within these four last years in England there have been blasphemies uttered of the Scriptures, the Trinity, each person of the Trinity, both of Father, Son and holy Ghost, of Gods eternall election, of the Virgin Mary, the Apostles and holy Penmen of Scripture, of Baptisme, Prayer, the ministry of the Word, and the Ministers of all the Reformed Churches, of the Government of the Church, and of the Christian Magistrates: In some books printed and dispersed up and down, there are fearfull blasphemies; as in the *Arraignment of persecution, The Sacred Synodycall Decretall, Martins Eccbo* &c. profaning and abusing the holy and dreadfull Name of God in a most fearfull manner, scoffing at the holy Ghost, sent in a Cloak-bagg from Scotland, making a most blasphemous Prayer, wherein the Passion, Death, Resurrection and Ascension of Christ are in a scoffing way alluded unto, with many others which I will not foul paper with transcribing. In some Manuscripts

*Arraignment of Persecution, pag. 93.*

scripts of one *Paul Best*, there are most horrid blasphemies of the Trinity, of Christ, and of the holy Ghost, calling the Doctrine of the Trinity, a mystery of iniquity, the three-headed *Cerberus*, a fiction, a Tradition of Rome, *Monstrum biforme, triforme*, with other horrid expressions borrowed from hell, not fit to be mentioned. There was a fearfull blasphemous scoffing speech of God the Father, Son, and holy Ghost, spoken by one *Clarke* (as I remember the name) given in to a Committee of Parliament, in way of complaint in writing, with a hand subscribed, and one witnessed it before the Committee, but I forbear to relate it. Mr. *Heresiography* or *Descart* *Paget* in his *Heresiography*, Epistle Dedicatory, speaks of one committed for mocking at Christ's Incarnation, the particulars whereof, though I have been told from Master *Paget*, yet I judge it best to conceal. There have been many blaspheming speeches, in a way of derision of the holy Ghost, calling it *flabile numen*, and asking what kinde of bird it was? whether — but I dare not speak it. The holy Scriptures are by many in these times sleighted and scoffed at (that growes and spreades much) called the golden Calf, that there are many contradictions and lyes in them, that they are no better then a Ballad, that they can make as good Scriptures; that place in *Genesis*, 6. 6. where 'tis said, *God repented that he made man* was untrue; so other places of Scripture. The Doctrine of Gods Eternall Election and Prædestination hath been call'd a damnable Errour. The Virgin *Mary* hath been called a — the Apostles have been called — and they could write as good Scriptures as the Apostles; upon occasion of quoting that Scripture in *Rom.* 7. of *Pauls* complaining of sinne, it hath been answered, *Paul* was a novice, and that was his weaknesse, and that *Paul* understood not Christ in the promise; and that hee for his part understood the mystery of God in Christ better then Saint *Paul*. When that Scripture in *Gal.* 3. 12. was objected to one that pleaded for liberty of conscience, the answer was, he thought the Apostle was in a great passion. A Minister in *Hartfordshire* bringing a place of Scripture against an Anabaptist, to confute him in some opinion he held, the Anabaptist confessed he could not answer it, but said, it was the weaknesse of the Apostle, and there he wanted the spirit.

This Best with his Manuscripts were sent up last summer, and is by the Parliament committed to the Gate-house.

Another Sectary denying the Resurrection of the dead, and some of the Church coming to admonish him of that Errour, and bring-

ing



ing Scripture to prove it, hee answered, This is Scripture to you but not to me. Pædobaptisme hath been blasphemed by many reproachfull speeches: the Lords Prayer hath been slighted and scornfully spoken of: the whole Ministry of all the Reformed Churches, with their Ordination, worke of preaching, &c. scorned and abused in severall Pamphlets: The Presbyteriall and Synodical Government, reproached in all vilde and scoffing language, call'd devilish, Antichristian, and all to naught, resembled to the Beast in the *Revelation*: the Civil Government and Magistrates have been blasphemed, with their Ordinances, Orders and supream Court of Judicature, the Parliament call'd Antichristian, and the Committee of Examinations jeered, by way of comparing it to the Court of Inquisition, and to the High Commission: the solemn, sacred and Nationall Covenant of the Kingdoms, derided, blasphemed in many Pamphlets, that many pages would not contain them. But I will not trouble the Reader to name any more of them: Mr. *Pryn* in his *fresh Discovery of New Lights*, hath extracted many passages of this kinde out of the Pamphlets of the Sectaries, and in a libellous book entituled *Englands Birthright*, there's more stuffe of the same kind. Now having presented the Reader with the Errours and Blasphemies; before I come to the Practices of the Sectaries, I will relate some few Passages in the Prayers of the Sectaries, which were vented either in publike Assemblies and Churches, or in their private Church-meetings, all within the compasse of a twelve-moneth, or thereabouts.

*Some Passages in the Prayers of the Sectaries.*

**A**ND though wee are discourtenanced by the Civil Magistrate (which is a great thing) after they have had our estates, and our blood, yet Lord, &c. When the blinde man was thrust out of the Synagogue by the Pharisees, Jesus Christ met him; so though wee are thrust out of the Common Assemblies and mens affections who formerly loved us, &c. Let the Spirit teach us, wee may look four, five years from an Assembly of men before they teach us, &c. Though they may with-hold the truth in Policie, yet thy Spirit can teach us if all the Ministers in the world hold their peace, &c. Thou hast triumphed gloriously by a despised Army, not only by our enemies, but our seeming friends, who indeed were our reall enemies, vilifying those men whom thou hast been pleased to honour, &c.

Another

Another Independent Minister in his prayer prayed, that the Presbyterie might be removed, that Christs Kingdome might be set up. Another Independent Minister, about the end of *September* last, gave God thanks for breaking the neck of that wretched \* petition of the Citizens. *August* last the tenth day, being presently upon *Lilburns* committing to *Newgate*, at *Knowle* Church in *St. Hellens* on a Lordsday, Mr. *Knowle* prayed these words, or to this effect; Lord, bring thy servant *Lilburn* out of prison, and honour him Lord, for he hath honoured thee. This last moneth in *December*, one of the Independent Ministers in his prayers at a Lecture, two or three severall Lectures, prayed to God that the Parliament might give libertie to tender consciences. One of the Independent Ministers at his Church-meeting in a house, gave thanks unto God for the libertie of conscience granted in *America*, and said, Why, Lord not in *England* as well as in *America*? or words to that purpose. Another Independent Minister in his prayer put up this petition, O Lord make the Parliament friends to the Saints. \* *May* 25.

\* It was the first Petition of many well affected Citizens, for setting the government, subscribed by many hands, but was presented. In *September* last.

1645. An Independent Minister praying for the Parliament, prayed that God would keep the Parliament from grieving the Saints, or doing any acts that might make them sad; that they for whom so many prayers and praises had been put up by the Saints, might not now grieve them. *April* 24 the same Independent Minister in his prayer after Sermon, prayed, That now God had delivered us both (namely, the Presbyterian and Independent) from such bondage and oppression, we might not be guiltie of bringing our brethren into bondage, lest the Lord carrie us back again into *Egypt* for it. The same prayed on *August* 1, joyning Parliament and Assembly together, That they might do nothing but what the Saints should rejoyce in, and be glad of. About the beginning of *September* last, a Reverend Minister of the Assembly who was an ear-witnesse related it, and said he would acquaint the Commissioners of *Scotland* with it; that an Independent Minister, either in his prayer or Sermon, used words to his effect of the *Scots*, That it was just with God to bring this overthrow upon *Scotland*, because of their beating their fellow-servants; and that they could not be content with suffering their brethren to enjoy their libertie, but must have a domination.

\* This prayer was the next Lecture after Mr. John Goodwin was put by Coleman-Street.

It was upon the great prevailing of Montrose.

Having given the Reader an account of many errours and blasphemies of the Sectaries, with some passages in their prayers; I come now to relate many of their practices. But the Reader must not

Practises of the Sectaries.



conceive I can set down all, or that any one man (although of far greater abilities and leisure, having also fairer opportunities of conversing among them, with lesse suspicion observing their wayes, than my selfe) is able to do it. They have many depths, wiles and methods which I know not, nor cannot find out; there are many windings and turnings of the Serpent, crooked goings in and out, off and on, here and there, which I cannot trace, *The way of the serpent upon a rock is too wonderfull for me, and which I know not*, Prov. 30 18, 19. They, *Proteus*-like, turne themselves into all shipes and forms, and according to severall occasions and times, have different humours and tempers, sometimes complying so, that one would think all difference would quickly be at an end, and they were ours, sometimes so far off and back again, as causes wonder and amazement in the beholders. I have been told from godly and wise men, who have had much to do with some of them, and have professed to set themselves to studie, and to observe them (men who are moderate enough, and have a speciall love to some of them) that they know not what to make of them, they are strange men, nor cannot fadom their depths, and therefore 'tis not to be expected from me, a plain open-hearted man (who hate tricks, playing under-board, reserves and designes, whose motto is that of the Psalmist, Psal. 25. 21. *Let integritie and uprightnesse preserve me, for I wait on thee*, and never studied *Machiavel*, nor am not veried in the Jesuits Politicks) that I should discover all their practices and wayes: Neither was it my intention or scope in writing of this book, to speak all I know of their practices and wayes, (for I took a resolution in the entrance of this work, not to be too large) that so the more might both buy and read it, and my purpose is hereafter (God sparing me life, health and liberty) for the benefit both of the present and succeeding generations, to write an Historicall narration of all the Proceedings and wayes of the English Sectaries, both in *England* and beyond the Seas, from the first yeare of the Parliaments sitting, till the time of the setting forth that History, and have already laid in many materialls, and kept an exact account of the most remarkable passages tending that way; and my earnest desire is to all the godly Orthodox Readers, into whose hands this book shall come, who are enemies to sects and schismes, and lovers of truth, peace, and order, whether Gentlemen of Committees in the severall Counties, or Souldiers in the Armies, or Ministers in the severall parts of the Kingdome, or other godly Christians, that they would be pleased within this three or four moneths next following, to communicate to me all the certaine intelligence they have, of the Opinions, wayes and Proceedings of the Sectaries; and I promise faithfully, that whatever agreement or condition be made by anie who imparts any matters to me (as namely for concealing of their names,



names, or forbearing the relation of such and such particulars, as place, &c. whatever they be) I will most sacredly observe; and they shall find mee both secret and true to them, (for I feare God, and dare not violate my promise) only for the present I shall give the world a tast and tryall of the Practices of the Sectaries, for upon some of the heads of their Practices and wayes which I in this present Discourſe name, I could write upon each of them a booke, in giving instances and examples for a prooffe and confirmation of their truth.

Now I might in the first place make a Parallel between the practices and waies of our Sectaries, and the Sectaries of old in the Primitive times (especially the Donatists) as also between them and the Jesuits, them and the Arminians, of the *Netherlands*, them and the Prelates, and their Court-party, them and the present Malignants; yea, them and some of the bad Emperours, as *Julian*, and could shew such an agreement in their practices and wayes, treading so just in their paths and steps, as if none of them were dead or put down in *England*, only now acted among us under new names, and under other habits and formes, but still the soules and spirits of the Donatists, Jesuits, Arminians, Prelates, and Court-party were alive, and transformed into many of the Sectaries: And indeed to do this fully would deserve a Tractate by it selfe, which I shall leave to be done by some other more able hand; or else if no other take up such a fruitfull Argument, I may find some opportunity hereafter to treat upon it; only before I name the particular Practices of the Sectaries, as I have done their Errours, I will hint some of the more speciall Parallels between the Sectaries, and the Donatists, Jesuits, &c.

First for the Donatists, and some other Sectaries of the Primitive times,  
 1. Our Sectaries and they agree in their complaints of Persecution of their schisme: the Donatists would alwaies be complaining of that, as \* *Augustine* shewes it in many places of his learned works against them; and our Sectaries in their Sermons, Prayers, Pamphlets, Discourses, Petitions, all crying out of Persecution, and accusing the Orthodox Presbyterians of Persecution; yea, when for their seditious, tumultuous, libellous scoffing, wicked lying, scandalous reports, books and practices, they have been questioned, there's nothing in their mouths but persecution, and unheard of prosecution of the godly. I am of the minde if any of them should come to bee imprisoned, and hanged, for stealing, killing a godly Presbyterian, plotting against the Parliament and City, in seizing upon their Forts, or some Parliament-men, one or other of them would cry out of persecution. 2. They agree in their furious outrages and violences against all that oppose their way: Learned men know what Circumcelliones there

\* August. lib. 1. contra Parmen. l. 2. de baptismo contra Donatistas, lib. 2. contra Petil.

\* August. contra Parmen, contra literas Petilian.

were among the Donatists, and to what a height they came as \* *Augustine* relates; and among the Sectaries, there are outrageous furious men, and such that in the Churches have committed many insolencies, assaulted

and abused some Ministers in their own houses, and in other places where they have met them: but I must not enlarge. 3. They agree in their high flatteries of themselves and their party, extolling them and crying them up

\* August. contra Petilian.

to the Heavens; the Donatists did *also adorationum impingere capita.* as \* *Augustine* speaks; and the

Sectaries of our times are incomparable flatterers and admirers of their owne party, have written and spoken such praises and flatteries of their side, as have come almost to blasphemy; these phrases are ordinary, as precious men as any upon earth, men of a most precious anointing, none since the Apostles times like them for gifts and abilities; yes, some have not sticked to say, they were beyond the Apostles, and if Jesus Christ himselfe were on earth he could hardly preach better, that they lead as holy lives as Saints and Angells

\* August. lib. 1. contra Parmen.

in Heaven. 4. In their great partiality, practising that themselves which they condemne in others. \* *Augustine* shewes this in many places of the Donatists:

I could give many instances, of our Sectaries in this kinde, crying out of preaching and printing by the Orthodox against them, and yet preaching and printing all kind of things against them; speaking against petitioning the Parliament, or interposing in any thing before them by way of Petition, or having meetings for that end, (as you may find in some of the News bookes the pensioners of the Sectaries,) and yet themselves in a disorderly tumultuous way, being but private particular persons (neither bodies, nor societies representative, nor real) have had many strange meetings, and drawn up Petitions with clauses and passages meddling with the affaires of Parliament, in a kinde charging them, and taking cognizance of things of a high nature done in

\* August. contra Parmen

\* August. contra literas Petil.

Parliament, before the time they ought, with many such like: but I take off my hand. 5. \* In their appealing from Ecclesiasticall Judges to the temporall:

So the Sectaries, from Classes and Synods to the Parliament, or some temporall Judges appointed by them. 6. In their unwillingnesse to have their actions or writings examined by anye judicious learned men, but keeping things in the darke. *Epiphanius* resembles Sectaries to a Moule, a feeble creature that doth much hurt by keeping under ground, but if once above ground, then 'tis contemptible and easily taken: Some of the Sectaries have been provoked enough to set down what they would have,

both

both by earnest intreaties from beyond seas, and at home, by commands in a kind, by upbraidings for not doing it, and yet to this day they cannot be brought to it; and I judge 'tis for these Reasons: 1. Because they cannot well agree among themselves of any system or body. 2. Because they know not how long they shall be of this mind, nor how much further yet they may go. 3. Because what they set downe may offend manie of their owne party, and loosen all the rest of the sects from them. 4. Because some Grandees, and Persons of note (who are gone further,) will not be well pleased at it. 5. Because when once given under their hands, and that after so long expectation, it will be judged by all rationall men their utmost strength (which if it should have answer upon answer, as no doubt it will) and the weaknesse of it discovered and laid bare, they are lost among manie, and will suffer exceedingly in the esteem of all intelligent unprejudiced men, whereas now by being silent, they bare the world in hand, as if they had some great matter of strength; manie before they speake and utter themselves are thought to be wise, and to have much in them, who when they have once spoken, are easily scene thorow. 7. In their quoting Authours for them, who are acknowledged for the main to be professedly against them; and in their quoting pieces of Authours, and not the whole, leaving the latter part which would explain their meaning; thus the Donatists did \* *Cyprian*, and yet he was much against them as he professes; and so *Augustine* complains of the Donatists, *integrum non allegant Scripturas*; thus the Author of *Sious Prerogative Royall*, quotes many Presbyterians for severall things, who professedly were of another way; and one Mr. E. (as the Reader may observe in an Extract of one of the printed Letters) quotes the Churches of *France, Scotland, &c.* for the Independent way, who are knowne to be professedly against it: and so \* the Author of *The bounds of libertie of Consc.* quotes the *Leydenses* \* Profess. for him, who professedly speak against it, and in <sup>b</sup> one sentence hee leaves out some three times words all of them belonging to one sentence, which would shew the sense of those learned men to be against him (as notorious a falsification as I think is to be found in any Papist) and so Mr. *John Goodman* in his point of Justification quotes *Calvin, Bucer*, and others, who are knowne *ex professo*, \* to be of another judgement; and hee quotes <sup>b</sup> my *Antapologie* with other Authours, to justify his opinion, when as I have professedly at large

Vide Lit. Guil. Apoll. & Respons.

\* Lib. 1. de Bapt. contra Donat. lib. 2. de baptist.

\* Book intit. The ancient bounds or lib. of Consc.

<sup>a</sup> Title page.

<sup>b</sup> Synopsis purior. Theolog. disput. de Magistr. 50. Sect. 59, 60.

\* Vide M. Rob. ans. to M. Good. Diss. of Justif. cleared, pag. 75, p. 110.

<sup>b</sup> Vide M. Prynns Truth spoken



triumphing over falshood,  
pag 111.

The first you quote is M.  
Edwards, who maintains  
point blank against you  
thorowout his Treatise.

\* Good Innocencies tri-  
umph. Out of my Anta-  
pol. 169. The povver of  
the Magistrate, by vvhich  
hee punisheth sin, doth  
not subserve to the king-  
dome of Christ the Me-  
diatour; Hec leaves out  
that which follows in the  
same sentence, there being  
nosullpoint, that he may  
apply efficaciously to the  
elect, ἀποκαταστασις of  
the Propheticall and  
Priestly office of Christ;  
hee doth not affect the  
inward man and con-  
science vvith spirituall  
punishment, &c.

spoken against what he maintains; and among other  
places which he perverts, I shall name one, where he  
cites the former part of the sentence, leaving out the  
latter, which had hee but named, would have been an  
evident confutation of him, dealing just with me as the  
Devill did by Christ, Psal. 91. 6. leaving out the last  
part, to keep thee in all thy wayes. 2 The Sectaries and  
the Jesuites agree in many things. 1 As the Jesuites  
are famous for sending out Ennissaries into severall  
Countries to corrupt, not contenting themselves to do  
mischiefe at home; so do our Sectaries send forth their  
members into all Counties and places of this King-  
dome, they lay hands upon them, and send them as a  
Churchaet to preach such and such errours, to rebap-  
tize, &c. 2 The Jesuites have their *pie fraudes*, holy  
deceits for the propagating of their cause, fictions,  
made things to deceive the people; so have our Secta-  
ries many for the spreading of their partie. 3 The Je-  
suites insinuating themselves, get into great Noblemens  
houses and acquaintance, into great Ladies and Gentle-  
womens, and into Princes Courts and Houses, and fol-  
low State matters, meet to contrive and consult, not preaching too much, nor  
following their studies too hard; so do many of our Sectaries get into ac-  
quaintance and favour with great Noblemen, Parliament-men, sollicite, fol-  
low them, work by the great Ladies and Gentlewomen, consult and debate  
of matters Civill, &c. 4 The Jesuites are full of equivocations, mentall re-  
servations, say one thing, but meane another, speak things in a sense of their  
own, different from what it is in the common acception, so are our Sectaries.  
5 The Jesuites have alwayes one plot or other, never give out, are working  
active men, if crossed in one, then are trying in another, and have many irons  
in the fire at once, that if one do not take, another may, nothing discourages  
them, but on they go; so it is with the Sectaries of our time, active nimble  
men, restless spirits, never without plots and fine designs, with child of ma-  
ny at once, that if some mis-carry, yet others may bring forth. 6 The Jesuites  
will work and act where they are not thought to be, by others, and by instru-  
ments unsuspected, not appearing themselves; but bringing about their ends  
in such a manner, as a man would never dream of; so our Sectaries will not  
appear themselves in many things, when yet the hand of *Jeab* is all along, but  
get their work done by others, who also draw others to them. 7 The Jesuits  
make

make all things give place to their designs, to advance the Catholike cause, and so they may compass them, they are not mannerly to stand upon terms, but will take any person out of the way who stands to hinder them, use severall indirect means to effect what they have plotted, run great ventures and hazards but they will go thorow; so the Sectaries of our times are daring men, will attempt things (a wise man would think) they should be afraid of, will try to break any man, or work him out that stands between them and home, and do things (though otherwise against their principles.)

The Sectaries and the *Netherland* Arminians agree; 1 The Arminians at first flattered the Magistrates, declyning Synods and Ecclesiasticall Assemblies all they could, and still appealing to the Civill Magistrate, crying up the power of the Civill Magistrate in Ecclesiasticalls, ascribing to the Magistrate the ultimate and highest Jurisdiction and power of giving judgement in matters purely Ecclesiasticall, reasoning, that to the Magistrate alone immediately under Christ did belong the judgement, when controversies of faith did arise in the Church, and they aspersed the

Voet select. disput.  
penes quos sit potestas Ecclesiastica.  
1 Thes. 4 Thes.  
5 Thes.  
Videliuſ de Episcopatu. Constant. magni.  
pag. 3, 4, 5, 6.

Orthodox Ministers for not giving so much; of this the Reader may finde enough in *Voetius* and *Vedelius*; so do our Sectaries, all of them are against Synods, declyning them, manie of them say, they will in all matters of Religion give account to the Parliament, or to any Committee appointed by them; and say, they give more to the Magistrate then the Presbyterians, and in that kinde have odious insinuations to reflect upon Presbyterians. 2. The Arminians at first broached but small and few errors in comparison, but in some yeares time, came to vent all kind of errors almost, Socinian errors, and what not? so our Sectaries at first were more modest, but within these foure yeares, especially these two last, how they have growne, and what they are fallen into, the fore-named Catalogue is sufficient prooffe. 3. The Arminians professed reserves, became Scepticks, were against certainty of faith, they came to have (as our Divines have expressed,) a monethly faith, nay an houely; this they now held, but they know not what they might hold to morrow or the next hour; this principle of uncertainty in matters of Religion the Remonstrants did hold forth, in those times of the troubles of the Churches in the *Netherlands*, that so they might overturn all forms and harmonies; that was one of the scepticall tales of the Arminians, *Dies diem docet*; so our Sectaries are all for new light and reserves, and multitudes of them are become meer Scepticks and Questionists, and will tell you, this they hold for the present, but know not yet what they may see, &c. 4. The

Arminians

Arminians could not be brought to speak out a long while, nor to give what they would have, but hid themselves in doubtfull phras's, and were feared *monstri aliquid alere*: when they stood for and desired a Toleration upon conferences and meetings they were put to it, to give in what they held, and all they held, they were proffered at the conference holden at *Delph* favour and Toleration, if they would give assurance they desired only forbearance in the five Points, but they could not be got to it; so our Sectaries have forborne to this day, notwithstanding all meanes used, to set down this we hold, this we will stick to. 5. The Arminians in those times in the *Low-Countries*, in some Cities and Towns where they had power, persecuted the Orthodox, troubled them much; so do our Sectaries in Towns or places where they have power, persecute godly Orthodox men, especially if zealous against the Sects: O how have some Sectaries vexed, plagued and troubled many godly Ministers and people severall waies! of which more under their particular policies, & factious practices. 6. The Arminians, had well nigh undone the *Netherlands*, and brought all to confusion, & had not the old Prince of *Orange* been stout and wise, even doing something beyond the ordinarie way of his power; and upon the Synod of *Dort* determining the Magistrate added the civill sanction, and used coercive power, that Countrey had been lost; so Sectaries have by their errours, divisions and factions they have made among us, hazarded all, and if God do not wonderfully put in, and be mercifull to us, their waies and courses will undo us all. 7. The *Netherland* Arminians would be Remonstrants, did write against, complaine of the Synod of *Dort*, that they could not have their liberty, were not well dealt with, could not have so faire a hearing; how many books were written, how many aspersions were cast upon the Synod? And have not, and do not our Sectaries write against the Assembly? complain by word of mouth? are not their mouths full of such speeches? They cannot be heard, They have not had liberty to bring in their Questions, &c. Is it not remarkable, that the Pamphlet, or rather Libell against the Assembly, put forth by stealth, is entituled, *A Remonstrance of the Dissenting Brethren*? so that they are the English Remonstrants. 8 The *Netherland* Arminians when once the Magistrate did effectually set to back the Synod of *Dort*, and were against them, then they writ books in a far other stile, and that power which before they so liberally measured out to them, they did not a little limit and contract, denying the Magistrate had any power over private meetings; so our Sectaries, if once the Magistrates come to suppress their errours and false Doctrines, and their private meetings, we shall see how they will change their stile; nay, have we not

Vide Voet. Thes. 2.  
de Potest. Eccles. &  
Vedel. de Episcop.  
Const. magni.



not too much experience, how but upon votes for Government, and but upon the preparative Orders for settling Church-Government, upon the overtures of it this last summer, when the Order came of casting this City into Classes and a Province, and an Order for choosing tryers of Elders, what passages had we in Sermons, Prayers of some of the Sectaries; as among many to give two onely, on the day of Thanksgiving for taking Sherborne castle, a Sectary preached this, That the Parliament was making of Lawes against the Saints, and that he was not afraid to speake, because he was not afraid to suffer. And others preached of the great persecution that was coming; and how the Bishops tyrannie would be nothing to the Presbyterians, their finger would be heavier then the Bishops loynes, or words to that purpose. The Sectaries and the Bishops, with that Court party agree: 1. The Bishops and the Court party would bring off one way or other, by Letters written from great friends at Court, by appearing for them, by removing to some other place the businesse by finding out one device or another, deluding the parties who prosecuted and troubled them, all those of their party that were active and able; who by vertue of the Lawes, conscience, and courage, some men in place were questioned and indangered, for preaching some Doctrines of Poperie and Arminiansme, &c. or for some practices not legall, of which many examples were in the former time, fetching them out of the hands of Orthodox men who had power; sending Warrants for discharge of Priests, Jesuites, &c. and now all England over generally, the Sectaries for anie of their partie that are questioned, either for preaching false doctrines, or for speaking unjustifiable words, or for other misdemeanours, do use all waies to bring them off; they will use meanes to remove them from one Committee to another, where they are stronger, they will get Letters writ on their behalfe, they will work things so, as by delays one way or another the Sectaries shall escape, as much as ever the Jesuits, Priests, Arminians, Innovators did heretofore. 2. The Bishops and Court party would prefer none but their party, kept out all men from all places in Church and Commonwealth, though never so deserving, especially if zealous, or had anie great parts to stand for the truth, and they would prefer their own partie though never so unworthy, though little to commend them; and so the Sectaries, in all places where they have power, bring in Sectaries though otherwise unfit, into offices and places, though dishonest and scandalous, and set themselves with all the industry and cunning that may be to keep out godly conscientious men that are against the Sects, though the,

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Post habitam Synodum Dordracam eriam libelli longè aliorum stilo scripti sunt, quin & potestatem hanc non parum limitant ac contrahunt, quam tamen tam liberaliter ante hac admensierant.

Arminians could not be brought to speak out a long while, nor to give what they would have, but hid themselves in doubtfull phras's, and were feared *monstri aliquid alere*: when they stood for and desired a Toleration upon conferences and meetings they were put to it, to give in what they held, and all they held, they were proffered at the conference holden at *Delph* favour and Toleration, if they would give assurance they desired only forbearance in the five Points, but they could not be got to it; so our Sectaries have forborne to this day, notwithstanding all meanes used, to set down this we hold, this we will stick to. 5. The Arminians in those times in the *Low-Countries*, in some Cities and Towns where they had power, persecuted the Orthodox, troubled them much; so do our Sectaries in Towns or places where they have power, persecute godly Orthodox men, especially if zealous against the Sects: O how have some Sectaries vexed, plagued and troubled many godly Ministers and people severall waies! of which more under their particular policies, & factious practices. 6. The Arminians, had well nigh undone the *Netherlands*, and brought all to confusion, & had not the old Prince of *Orange* been stout and wise, even doing something beyond the ordinarie way of his power; and upon the Synod of *Dort* determining the Magistrate added the civill sanction, and used coercive power, that Countrey had been lost; so Sectaries have by their errors, divisions and factions they have made among us, hazarded all, and if God do not wonderfully put in, and be mercifull to us, their waies and courses will undo us all. 7. The *Netherland* Arminians would be Remonstrants, did write against, complaine of the Synod of *Dort*, that they could not have their liberty, were not well dealt with, could not have so faire a hearing; how many books were written, how many aspersions were cast upon the Synod? And have not, and do not our Sectaries write against the Assembly? complain by word of mouth? are not their mouthes full of such speeches? They cannot be heard, They have not had liberty to bring in their Questions, &c. Is it not remarkable, that the Pamphlet, or rather Libell against the Assembly, put forth by stealth, is entituled, *A Remonstrance of the Dissenting Brethren*? so that they are the English Remonstrants. 8 The *Netherland* Arminians when once the Magistrate did effectually set to back the Synod of *Dort*, and were against them, then they writ books in a far other stile, and that power which before they so liberally measured out to them, they did not a little limit and contract, denying the Magistrate had any power over private meetings; so our Sectaries, if once the Magistrates come to suppress their errors and false Doctrines, and their private meetings, we shall see how they will change their stile; nay, have we not

Vide Voet. Thes. 2.  
de Potest. Eccles. &  
Vedel. de Episcop.  
Const. magni.

not too much experience, how but upon votes for Government, and but upon the preparative Orders for settling Church-Government, upon the overtures of it this last summer, when the Order came of casting this City into Classes and a Province, and an Order for choosing tryers of Elders, what passages had we in Sermons, Prayers of some of the Sectaries; as among many to give two onely, on the day of Thanksgiving for taking Sherborne castle, a Sectary preached this, That the Parliament was making of Lawes against the Saints, and that he was not afraid to speake, because he was not afraid to suffer. And others preached of the great persecution that was coming; and how the Bishops tyrannie would be nothing to the Presbyterians, their finger would be heavier then the Bishops loynes, or words to that purpose. The Sectaries and the Bishops, with that Court party agree: 1. The Bishops and the Court party would bring off one way or other, by Letters written from great friends at Court, by appearing for them, by removing to some other place the businesse by finding out one device or another, deluding the parties who prosecuted and troubled them, all those of their party that were active and able; who by vertue of the Lawes, conscience, and courage, some men in place were questioned and indangered, for preaching some Doctrines of Poperie and Arminiansme, &c. or for some practices not legall, of which many examples were in the former time, fetching them out of the hands of Orthodox men who had power; sending Warrants for discharge of Priests, Jesuites, &c. and now all England over generally, the Sectaries for anie of their partie that are questioned, either for preaching false doctrines, or for speaking unjustifiable words, or for other misdemeanours, do use all waies to bring them off; they will use meanes to remove them from one Committee to another, where they are stronger, they will get Letters writ on their behalfe, they will work things so, as by delays one way or another the Sectaries shall escape, as much as ever the Jesuits, Priests, Arminians, Innovators did heretofore. 2. The Bishops and Court party would prefer none but their party, kept out all men from all places in Church and Common-wealth, though never so deserving, especially if zealous, or had anie great parts to stand for the truth, and they would prefer their own partie though never so unworthy, though little to commend them; and so the Sectaries, in all places where they have power, bring in Sectaries though otherwise unfit, into offices and places, though dishonest and scandalous, and set themselves with all the industry and cunning that may be to keep out godly conscientious men that are against the Sects, though the,

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publike suffer never so much for the want of them. 3. The Bishops and Court-party did set themselves to worne out (that being the Archbishops phrase) all godly, zealous, able men out of places, and would by one means or device watching them, cast them out quite, or so hamper and vex them, that they were weary of their lives and places; so doe our Sectaries make it their study, to remove, worne by degrees out of places upon one pretence or other, when they cannot doe it otherwise active Presbyterians, of which we have too manie instances, and set themselves to vex them, by over-rating in Townes where they have place, by bringing them into Haberdashers Hall, by putting in Articles against them which they cannot prove, and so putting them to chargeable journeyes and expences, with abundance of such. 4. The Bishops and the Court-party to bring about their ends, would bring matters to such a condition, and such a necessitie, and then would make those necessities, that condition of affaires, as a ground of such and such following actions, pleading the necessities and the condition of the times as their warrant; so our Sectaries doe in many cases, they have by their policies and wayes hindred the settling of Church-Government all this while, and they plead the long delay of settling it, as a ground to justifie their gathering Churches, saying, how manie yeares would you have us to stay? when as in the Assembly, Citie, in all places, by all meanes where they have anie interest, they retard the work; and so if meanes be used by Petitioning the Parliament to settle Church-Government, and to suppress the great errours, then some of the Sectaries say and give out, The Army will be offended, when as many of the Sectaries have used all meanes, and do still, to bring things to that passe, that we might have an Armie under the commands, and in the hands of the Sectaries, though (blessed be God) we have a Noble Generall free from sectarisme and not above one in six in the Armie that way tainted. 4. The Prelaticall faction and that Court-partie were great Innovatours, given to change, running from one opinion to another, being Arminians as well as Popish, yea some of them Socinians, and countenancing such, and were everie day inventing some new matter in worship, adding this ceremonie and the other, putting downe some part of worships, and altering them by substituting other; as in putting downe singing of Psalmes in some Churches, and having Hymnes; in putting downe all conceived Prayer, and commanding bidding of Prayer, with a multitude of such like: so our Sectaries are great Innovatours as changeable as the Moon, bringing into their Chnrches new opinions daily, new practices,

*These things I speake not of all the bishops that were, nor of all men that were of that judgement, there being some Orthodox, learned, painfull, pious men, that approved not those wayes, but of the Faction.*

taking

taking away the old used in all Reformed Churches, and substituting new; taking away of singing of Psalms, and pleading for hymnes of their own making; bringing in anoynting with oyl, bringing in their laying on of hands to give the Holy Ghost, with severall other strange wayes and practices, which the Reader shall find in this following discourse, among the narrations of passages and stories. 5 The Prelaticall faction and that Court-Clergie were daring bold men, that durst venture almost upon any thing, upon counselling to prorogue and break up Parliaments in times of danger and distraction, upon putting men out of offices and places that were not for their turne, and to bring in others calculated for their Meridian, upon corrupting Religion and Lawes at once, breaking in both upon the Truth and the libertie of the Subject at the same time, upon any thing or person that stood in their way: So our Sectaries, many of them are daring men, have attempted and been upon high businesses, about counselling and drawing up Petitions for adjourning (as they call it) the Assembly, in a time when the distractions of this Church are so infinite, and things so unsettled; as also have inserted strange passages into other Petitions, which yet have not been presented, others of the company opposing them; with severall other particulars, which would be too large now to relate; in one word, there is almost nothing which they have not and dare not venture on, that stands in their light, and in the way of their designes; and I may say of many of the Sectaries (for I do not mean all, as I have said before, so I say again, there are some good souls meerly seduced, who are not of the Faction) they have overpassed the deeds of the wicked, not only walked after their wayes, nor done after their abominations, but have corrupted themselves more than they; justified the Bishops and their Faction, by falling into those opinions, and doing those actions in an high, bold, and open way, which that Faction never durst do for feare of the people. Next, the present Malignants and the Sectaries agree in the generall thus, that thorowout the Kingdome, it is now notorious, that the greatest Malignants and Sectaries hold together, and vote together against the Presbyterians and the Reformation, in all places and upon all businesses, of which there are many examples in the choyce of Burgeses for Parliament, in the Petition presented in *London*, at the choyce of the new Common-Council, the grandest Malignants and the Independents joyned together to oppose; and in some Committees, where men of both these sorts are, it is observed also: but to come to some particulars; The parallel between the present Malignants and our grand Sectaries, stands in these; 1 The Malignants have opposed the proceedings of Parliament, by preaching and writing books against them, reviling the Houses, especially the House of Commons, and many

particular worthy Members by name, speaking against their Ordinances, constitutions, as Covenant, Directorie, Ordination, against their Power and Priviledges; we know what *Anlicus* that grand Malignant hath done, and how manie books both from *Oxford* and here at *London* hath been by the malignant partie printed and vented: so also have manie Sectaries, and here it would fill a great book, to bring into one all the speeches, with the passages in Petitions, Sermons, Prayers, printed books, that have been vented against the Parliament, and particular Worthy Members of both Houses, their Power and Power and Priviledges, with their Ordinances and Orders, in reference to matters of Religion, as the Nationall Covenant, Directorie, Ordinance against mens preaching out of Office, the Monethly Fast, the Ordinance for Tithes, the Orders and Directions about Classes, and chusing Elders; in which Sermons, printed Books, Discourses, Petitions, and other carriages of the Sectaries, there have been more things vented destructive to the verie power and nature of Parliaments, undermining the verie root and foundation, and all their proceedings in reference to matters of Religion, yea of justice and civill matters, then ever have been by all the Malignants in *England* as ever I could heare of; witnesse *Lilburnes* booke, with that lately come forth, call'd *Innocency and Truth justified*, all the printed Letters and Papers that were printed upon occasion of his imprisonment; *Englands Birthright*, the Ordinance of Tithes Dismounted, the Arraignment of Persecution, and all his fellowes, as *Martins Eccho*, &c. *Turners Heavenly conference for Sions Saints*, resembling the Directorie to the golden Calves of Jeroboam, and affirming there are untruths, contradictions to the Canonickall Scriptures, errors, &c. And here I dare be bold to say, that here have been greater insolencies and affronts offered to this Parliament by many of the Sectaries, then ever was to Parliament in *England* by any men who lived within their power: as for instance, when *Lilburne* was committed to prison, and such a Letter was come forth in his name against the Parliament, in such an open vile manner, and at such a time, being prisoner, many of the Sectaries of *Southwark* met together, and propounded to chuse *Lilburne* Burgesse for Parliament; and that *Lilburne* after so great favour and mercy showne him by the House of Commons, after so high an abuse of the honourable Speaker, the honourable Committee of Examinations, yea and of the whole House, as discharging him of his imprisonment, without either acknowledging the justice, or petitioning for the mercy of the House of Commons (a favour that I never heard or read of granted to any man before, and that I thought had been a thing impossible, even against the fundamentall Orders of the House, for a man committed by the House upon far



lesse offences, without petitioning to be set free) should yet set forth a \*book to all the world, justifying himself in his former waies, and point blank charge the House with being *unjustly dealt with in his late imprisonment, imprisoning him contrarie to the knowne and declared Lawes*; yea further, in severall places of his book, after a bold and audacious manner abusing and bringing in dangerous insinuations reflecting upon them.

O what unheard of Malignancies are these! And so Mr. John Goodwin in a Sermon hath uttered that against the Parliament & the power of it, as opens a gap to all sleighting of their authoritie and power; and I beleeve never was there any such speech from any before himselfe.

2 The Sectaries and Malignants agree in being bitter enemies of our brethren of Scotland, and of their Armies; the Malignants wee know look upon them with

an evill eye, as the first cause of all their miserie, and cannot give them a good word; and all the world sees how the Sectaries hate the Scots, raise and spread evill reports upon them, are as thorns in their sides, heavy enemies, obstructing them in all places where they have power, devising alwaies to be rid of them, and studying what in them lies to make a breach; I could tell the Reader many speeches, stories of the Sectaries in this kinde in reference to our Brethren of Scotland; but it needs not, for they that run may read it.

\*Lillb. *Innocency and Truth justified*, pag. 37. I conceive I may justly say, without breach of their Priviledges, That I have unjustly dealt with in my late imprisonment, to be imprisoned contrary to the known and declared Lawes, I have been without either cause shewne, or a legall Triall. Vide pag. 71. p. 75. But you will say, the House of Commons is not at leisure, by reason of the publike: I answer, lesse then an houres time will serve my turne in this particular, and it is very strange, in five yeares space, so much time cannot be found from the publike to transmit my businesse; sure I am they can finde time enough to settle great and rich places upon some of themselves, and to enjoy them, notwithstanding their own Ordinance to the contrary: yea & I know some of them at this day, hath plurality of places, & I say the thing I desire of them, is more justly my due then any of their great places are theirs, and therefore I hope they have not had cause to be angry with me for craving justice at their hands, being it was the end wherefore they were chosen and trusted, and that which they are sworn to do. Vide pag. 71. speaking of some passages in a Parliament Declarat. not easily to be forgotten by those that made them, is there be any sparks of honesty in their hearts. Pag. 21. which Warrant and Commitment (though made by a Committee of the House of Commons) is as illegall as all the rest, and in my apprehension against the very tenour and the true intent and meaning of the Petition of Right, and expressly against the words of the Statute of the 42 of Ed. 3. Again pag. 37. But I have severall times been imprisoned both by the Committees and by the Vote of the House of Commons it selfe, contrary to a knowne Law made this present Parliament by themselves, against which there is at present no Ordinance published and declared by them, and the Peeres for the cognizance of: Ergo, I say they are tied in justice, according to the tenour of this Law, to give me reparation against those persons that were chiefe instruments, either in Committees, or in the House of Commons it selfe, to use and take away my liberty from me, contrary to this Law: and for my own part I doe expect my reparation for my late causelesse molestations and imprisonments. Pag. 69 I shall freely declare the maine reason which makes me in being true to my liberty and freedom, that in point of honesty I cannot submit to that hath, in that I conceive all Lawes and Ordinances in such cases as this is, ought to be universall, & binde all, and not so restrictive as the additionall Ordinance of Accounts is, which exempts Peeres, Members of the House of Commons; for my part I judge my selfe as free a man (though others wile I desire not to make comparisons) as any of them, and I conceive I ought not to be in bondage to any Law or Ordinance that they themselves will not stand to.

3. They.

3. They agree in this, rather to have Episcopal Government and a Toleration, then a strict Presbyteriall and thorow Reformation; we all know this would please *Aulicus* and his fellowes, and I thinke I can prove from good hands (and if I should name them, the Sectaries would say so to) that some of the prime Ministers in the way of the Sects have said, That Episcopall Government and a Toleration of their way would give them content. The Malignants and Sectaries agree in Independency, the Malignants now turn Independents, and professe they are for Independency, and for this I could quote severall speeches, and name some malignant Ministers, and others of note who are for Independency against Presbytery; but this is now so commonly known, that *Britanicus* a man who hath done them many good offices, and cryed up severall of them, confesses in one of his Pamphlets about a fortnight since, that the Malignants are turned Independents; hardly a Malignant Priest about town, but is for Independency against Presbyterie. Lastly, The Sectaries agree with *Julian* the Apostata and some other enemies of Christians in these four things.

1. *Julian* was a great scoffer at the Scriptures, Christ and Christian Religion, as Eccles. stories mention; and manie of the Sectaries of our time, are fearfull scoffers and mockers at all things that are good, Scriptures, Trinitie, Christ, Ministry, Ordinances, what not? there was never a greater generation of scoffers at Religion then many of the Sectaries of our times, witnesse manie printed books, as *Arraignment of Persecution*, and his fellowes, the *Ordinance of Tithes Dismounted*, besides manie scoffing bookes against the

<sup>a</sup> Theodoret. Hist. Eccles. lib. 3. cap. 7. Iulianus primum vetuit, ne Galilei (sic enim fidei servatoris nostri consecratos nuncupabat) Poeticam, Rhetoricam, aut Philosophicam discerent. Nam nostris ipsorum, inquit, pennis, ut est in proverbio, percellimur: siquidem nostrorum scriptorum præsidiis muniti, contra nos bellum suscipiunt. Postea etiam aliam tulit legem, qua mandavit, ut omnes Galilei, id est, Christiani, à militia pellerentur.

<sup>b</sup> *Julian the Apostata* therefore granted a Toleration of the liberty of perdition (as Austin call it) because he did hope by that meanes to destroy Christian Religion, August. Epist. 166. Iulianus, inquit, defector Christi, & inimicus, hæreticis libertatem perditionis permittit, et tunc Basilicas hæreticis reddidit, quando templa Demonii: eo modo putans Christianum nomen posse perire de tectis, ipsi veritate Ecclesie de qua lapsus fuerat invideret, et sacrilegas dissensiones liberarè esse permetteret. Præcolus Elench. Hæretic. pag. 247. Iulianus Aretium authorem et ducem hæresis Eunomii, et Constantii sententia damnatum, et in ultimum actum, perquam benignis literis revoca-

Presbyteriall Government, as the two Brethrens MS. with others of that kinde. 2. *Julian* was a great enemy to the learning of Christians, used all means to overthrow learning; so do manie Sectaries in our time. 3. He attempted to get the *Militia* out of the hands of the Orthodox Christians, as *Theodoret* in his Eccles. Historie relateth: and the Sectaries have and do use all meanes within their power to get the *Militia* out of the hands of the Orthodox into their hands solely, of which I could tell tales. 4. *Julian* was the great patron of Toleration for all Sects, Donatists, Arians, Eunomians, he was the great man for *libertas perditionis*

ditionis (as *Augustine* calls it) the Donatists fled to him, hee gave them publike liberty of Churches, hee called backe from banishment *Actius* the great leader of the Eunomian heresie, and whether all the sects are not agreed with him in that, as also with *Valens* another wicked Emperour, who was for Toleration of all but the Orthodox, I leave to their own consciences to determine.

vit, et publica vectura reduxit: Episcopos sub Constantio exilio multatos revocavit, et in urbes suas redire permisit. Atque id ille non misericordia fecit, sicut colligere est, sed ut Episcopos in se committens, ad intestinum armaret bellum, et suis in fidei sedibus Ecclesia labefacteretur. c. *The Emperour Valens did grant freedom of Religion to all hereticks, yea and Heathens, but was a great enemy to the Orthodox.* Theodor. Hist. Eccles. lib. 4. cap. 22. Valens impunitatem concessit Gentilibus, Iudeis, et aliis quibusque qui nomen Christianum sibi assumentes doctrinam Evangelio repugnantem predicabant: Solus autem Apostolica doctrina propugnatoribus tyrannus iste se hunc item praebebat.

And as I have made a Parallel between the Sectaries of our time, and the Donatists, Jesuits, &c. so I might now at large show in all the fore-named particulars an Antithesis and Dissimilitude betweene the godly Orthodox Presbyterians, and the Donatists, Jesuits, Arminians, Prelates, &c. but I dare not enter into it for feare my book be too voluminous, having already exceeded that proportion which I at first intended when I began it; all I shall do then in point of parallel, is but to hint a few things (which I desire the Reader well to observe) of the difference in the carriage and behaviour these foure yeares last past all along of the Presbyterians both to the Honourable Houses, and the Sectaries; and of the Sectaries to the Parliament and the Presbyterians; and for the truth of what I say, I dare appeal to all the world, yea and to the consciences of many sectaries themselves. Though the Presbyterian party from the beginning of the differences between the King and Parliament, among those who professe to stand for Reformation and for the Parliament hath been, and still is (without all compare) the greater part of both Kingdomes, the body of both Assemblies and Ministers, the body of the people in Cities and Countries (especially of persons eminent in place and quality) yea, and the Parliaments too, (of the Parliament of *Scotland* theres no question;) the Parliament of *England* also, after advice had with the Assembly, hath declared for Presbytery, having voted and formed into Orders, Directions, and Ordinances, severall parts and pieces of Presbyterianall Government; yet for all this have not the Presbyterians taken upon them to set up the Government in that manner and way as they conceive and judge to be most agreeable to the word, drawing in the people with them, but have waited upon the Parliament all this while for the settling of the Church, addressing themselves in most humble manner, by way of petitioning, and that both Assembly, Court of Common Councell, Ministers, people; and when sometimes their hopes have been deferred beyond all expectation, and

have



have met with some disappointments and discouragements in their Petitions, about settling the Church, as by a vote passed against one Petition before it was presented, as small thanks given for another, and little respect shewed to a third; besides the Sectaries insulting over them and their Petitions, branding them in Pulpits, in the weekly News-books, and in their daily discourses, notwithstanding what ever they might conceive of neglects and hard usage on the one hand, and of great abuse of them by the Sectaries on the other hand, yet they have taken all patiently, waiting still, petitioning still in all humble and thankfull manner, forbearing to print what was presented (though there was no Order nor command against it) out of their tender respect of giving any offence, or displeasing the Parliament (though in the meane time they suffered much by mis-reports of their proceedings, both for matter and manner:) The Presbyterian partie (though the Assembly of Divines, the representative body of the Citie, the Court of Common-Councill, the Ministerie of the Kingdome, thousands and ten thousands of godly well affected persons, the Kingdome of *Scotland*, yea all the Reformed Churches own that way,) hath not upon the fore-named things; and others (as the not giving leave upon a Petition to print an Answer to the Remonstrance of the Independents, in which the Assembly is extremely wronged) broke out either against the Parliament, saying they will fight no longer, &c. speaking their pleasure of them, drawing up all their grievances to a head, and setting them forth in print; or against particular Members, falling upon them by name, making them to be knowne to the world, whom they conceive and have been informed of, to be the great hinderers of their desires, and sticklers against them; but even as becomes Christians have taken all patiently, waiting upon God and the Parliament. And as the carriage of the Presbyterian hath been thus in all humble dutie and high respect to the Houses of Parliament, and everie Member in their places (for I have not yet heard of any Presbyterian that hath singled out any one Member by name, to abuse him in print, as some Sectaries have done, both particular Members, and the whole House of Commons) so hath it been with all love, brotherly kindnesse, tendernesse, respect and forbearance to the Sectaries; and considering that the Presbyterians were, as I have shewed before, both of the Ministers and people standing for Reformation, the body of both Kingdomes, having the command and power of the pulpits, so great an interest in the people, &c. their love and forbearance to the Sectaries hath been admirable; when the Independents were but few, and other Sectaries a small number, in the first and second yeare of this Parliament, some halfe a score or dozen Ministers, three or foure hundred people, the Presbyterians gave them the right hand of fellowship, admitted them to their mee-

tings,

tings, opened their pulpit doores, unto them, shewed all brotherly respect of love and kindnesse to them, even more then to most of their own way condescending to such a motion, as to forbear preaching and printing against their opinions and way, making them (who were so small and inconsiderable a party) as it were an equall partie, putting them into the balance with themselves; they appeared not to hinder their being chosen to be generall Lecturers, for this City in severall great Churches: and as at first, so all along they have been tender and respectfull of them in Assembly, City, and in all cases, suffering them to grow up to thousands; and notwithstanding breach of agreements, drawing away their people, preaching against them in their own Pulpits, many high and strange carriages, yet still using all fairenesse and love, hoping by brotherly kindnesse, forbearance and a thorow Reformation in the Church, (wherein they have been willing upon all occasions to gratifie and have respect to their consciences) at last to have gained them. ✂ O the faithfulness, dutifulnesse, patience, long-suffering, forbearance of the Presbyterians; their dutifulnesse, and patience in waiting upon the Parliament; their faithfulness in not abating in their zeale and respects to them; O their love, kindnesse and tendernesse to the Independents, yea to other Sectaries also who have had something of Christ and grace in them, and have not fallen into errors and blasphemies, razing the foundation. But now on the other hand the Sectaries (though a contemptible number, and not to be named at the same time with the Presbyterians) have not waited upon the Parliament and Assembly for the Reformation, but preached against it, and stirred up the people to embody themselves, and to joyne in Church fellowship, gathering Churches, setting up Independent Government, rebaptizing and dipping many hundreds; and upon any thing that hath been voted by the Assembly, Parliament, that hath crossed them (though alas, few Orders or Ordinances which have reference to the Sectaries, or are against their minds, have little life in them, or are put into execution; witnesse that Ordinance against mens preaching who are not ordained Ministers, witnesse that Ordinance about Printing, *cum multis aliis*, Lay-men never preaching so much, nor so openly as since the Ordinance, and all kind of erroneous wicked books printed, dispersed as much as before, they have put forth books against the Parliament, Assembly, preached against them, and their proceedings, the Directorie, Ordinance against preaching of persons not Ordained, &c. talked their pleasure, that they would lay down Arms, that the King would give them a Toleration, that these proceedings would discourage the Army, and such like; they have not forbore printing of Answers to books, Petitions, passages in Letters, or other things which

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might

might make for their cause, because the Parliament did not like them, or had forbid them, there's nothing that may make for the furthering of their way, but they do it, Parliament, Assembly, Citie, Kingdome say what they will to the contrarie. And as their carriage hath been thus to the Parliament, so they have and do all kind of wayes within their power, wrong and abuse the godly Orthodox Ministers and people, vilifying, sleighting, and scorning them, raising up all kinds of evill reports, and casting reproches on them, requiring them for all their love and kindnesse, with preaching against them in their owne pulpits, stealing away their people from them, labouring by all means, in places where they have any power or interest, to keep good Ministers out of such Churches, and Presbyterians out of all offices and employments; yea, in many places where they have power, they study and watch to throw out by one wile or other, godly Ministers who are against their way, detaining their dues, vexing of them, and making their lives bitter unto them, domineering and abusing the godly Orthodox partie, yea, using all policie and industrie to get themselves into all chiefe places of power and command, that so they may trample upon and crush them. O had the Sectaries been in the place of the Presbyterians, and the Presbyterians in theirs, and they so dealt with by the Presbyterians, as the Presbyterians have been by them, I know what they must have expected from them: I dare appeale to everie ordinarie common understanding, yea, to the conscience of the Sectaries themselves, whether if they had had the Parliaments of both Kingdomes, the Assemblies and Ministers, the Churches and Pulpits, the representative body of this Citie; and the people and wee had been as few as they were in the three first yeares of the Parliament, would they have suffered us to preach in their owne Churches against them and their way, to have from time to time confuted their Doctrine, to have preached up another Government and way, against what the Parliament had voted and was a settling, to have enjoyed speciall Lectures in principall places, to promote a way contrarie to theirs, to have drawne away their people and maintenance from them, to have fallen upon the practice of setting up Prebyteriall Churches and Government, Classicall, Synodicall, in Citie, Countrey, to have printed freely against their way, and used all meanes to have rendred them odious among the people, would they have sate still, and gone without places and offices of honour, power, profit, and suffered the Presbyterians a small partie, to get into Court, Armies, Committees, &c. to increase to such a number, such a strength and head, as to possesse most places of command in the field, and in the strongest Garrisons and Forts? as also Civill offices both of power and profit, yea, to have a pluralitie of places and offices? Would the Sectaries,



ries, if they had been two \* powerfull Armies, consisting of Commanders and Souldiers for their way, under Generals after their owne heart, have borne those things at the hands of Presbyterians, which Presbyterians have done from them? O no, they would never have endured the hundredth part of those wrongs, discouragements, injuries; had the Assembly consisted of Independents, excepting a matter of eight or nine Presbyterians, would they have endured that, and put up that from the Presbyterian partie, as the Assembly hath done from the Independent? suffered them to spin out time so long, to speak those things in the Assembly some of them have; and instead of bringing in (according to Order) the whole frame of their judgements concerning Church-government in a body, with their grounds and reasons, to bring in a Remonstrance, casting dirt upon them and their proceedings? Would they in *New-England* endure one or more Presbyterians to live among them, and to go up and downe their Countrey, and in chiefe Towns and places to preach against, cry downe their Churches and Church-government, and to extoll and cry up a contrarie way, as Mr. Peters and others do here? For mine owne part I am confidently perswaded, and so I beleeve are all wise men that have observed the waies of the Sectaries, that if they had been in the place of the Presbyterians, having had their power, number, authoritie, and the Presbyterians had been a small number as they were, and should have offered to have done but the twentieth part of that in preaching, writing, &c. against them, which the Sectaries have done against the Presbyterians, they would have trod them downe as mire in the street, casting them out with scorn before this time of day, not have suffered a Presbyterian to preach among us, or to have been in any place or office, militarie or civill, but all would have been shut up in prisons, banished, or else hiding themselves in holes and corners: many godly persons in some places having much ado now to hold up their heads, to live ay them, to preach quietly, to go safely in the streets, and to be quiet in their houses. And for conclusion of the difference in the carriage and behaviour of the Presbyterians and the Sectaries, the righteous Lord judge between them, and recompence to the Presbyterians according to their kindnesse, love, peaceablenesse, forbearance and righteousnesse; and the Lord forgive the Sectaries, and turn their hearts, and cause their folly, infolencies, unrighteousnesse, and unjust dealings with their brethren, to be so manifest to themselves and all men, as they may proceed no further.

\* *The Sectaries, though they make but a fifth or sixth part of the Army, and the noble Generall who commands all, free from any touch of Sectarisme, yet we see how insolent some of them have been of late, bearing themselves upon the army, talking of that upon all occasions of setting Church government, what would they do if they had an army wholly of their own way, and a Commander in chiefe according to their owne hearts?*

Now for the particular practices of the Sectaries they are many, and it would require a Tractate by it selfe to set them downe; indeed I hardly know any strange practice that hath reference to their wayes, but some or other of them are guiltie in one kind or another. Most of their practices and wayes may be referred to these ten heads; 1 To looseness and libertie in life and conversation. 2 To covetousnesse, ambition, and self-seeking. 3 To policies and subtiltie. 4 To actt venesse, fedulitie and nimblenesse in the prosecution of their way. 5 To tumultuoufnesse, disorder and confusion. 6 To the disturbance and overthrow of oeconomicall, ecclesiasticall, and politicall relations and government. 7 To insolencies, pride, and arrogancie. 8 To acts of immodesty and incivilitie. 9 To power and will, carrying all before them, and throwing downe all that stands in their way. 10 To hypocrisie under pretences of pietie and holinesse.

Now for the particular practices of the Sectaries, I had drawne up many, to the number of seventie, and provided for everie practice instances for prooffe, and upon some of them I could write a large discourse, even a book upon severall of them; as of their behaviour and carriage towards the Parliament, the Kingdome of *Scotland*, the Assembly of Divines, the Citie of *London*, the Ministerie of *England*, yea of all the Reformed Churches, as of their seeking and getting into all sorts of offices and places they are any way capable of (being Sequestratours, Collectours, Receivers, Surveyours, Excisers, Customers, Secretaries, Clerks, &c. getting places in Court, great Townes, dwelling in sequestred houses freely, procuring Arrears, &c. not a man almost of late coming into any place or office, but an Independent, or Independentish, there being no kind or sort of preferment, employment, place, but some or other of that way enjoy) as of their plotting and labouring from the first yeare of the wars, to get into their hands the sword and power of Armes, by having a considerable Army, which they might look upon more particularly, as theirs, and of their way, by attempting to remove and heave at many gallant Commanders, to get the command of the strongest Garrisons and places, yea to make Townes of consequence that were no Garrisons to have been Garrisons, as *Tarmouth*; but I am necessitated for divers reasons, to passe by wholly for the present many of their practices, and others to name only, desiring the Reader as hee goes along, to supply the defect, by calling to mind all particulars he knowes and hath heard of upon the severall heads.

1. *Practice.* They use to ascribe and attribute all the successe of things, all that is done in field, at Leaguers, all victories, brave actions, to their partie, crying them up in Pulpits, News-books, conferences, calling them the favours

of the Kingdomes; and for this purpose they have certaine men that are Criers and Trumpeters between the Armie, Citie, and Countrey, who trumpet forth their praises, giving them the titles of Terrible, &c. a large book would not containe the relation of all the victories, glorious actions, exploits having been given to the Armie called Independent.

2. *Practice.* They give out and boast their partie to be more and greater than they are; some of them will speak in all places, as if all were theirs, all for them; they have given out, as if Parliament, Armies, Citie of London, Countrey, all the godly, wise, judicious understanding men, were theirs, and will be theirs: yea, that the Assembly, the French Churches, the Commissioners of the Church of Scotland thought well of their way; and so of particular persons that are prime men, they have given out, as if they were, or are coming over to them. Some of them have brag'd that Sir Thomas Fairfax, that valiant victorious Commander in chief of the Parliament Forces began to have some glimmering of new light; and I can prove Letters have been written over to some of their partie in Holland, that Mr. Marshall was turned Independent; they use to boast of their friends in the House of Commons, and they will acquaint their friends in the House of Commons; and they brag of a Toleration, giving out their friends in the House of Commons, have said they shall have a Toleration; and they boast thus to awe persons, and to make men afraid to speak against them, or to oppose them; but rather to adhere to them who are so powerfull, and have so many on their side.

*A person of worth, who was present at the opening of the Letters, and named to mee the Gentleman to whom such news was writ told me.*

3. *Practice.* They appropriate to themselves the name of the godly and well-affected partie, the title of Saints, calling themselves the Saints, that they only preach Jesus Christ, and though they be Anabaptists, Seekers, &c. yet they are the Saints: this is common in printed Books, Petitions, Sermons, Discourses; what, speak against the Saints? be against a Toleration for the Saints? meaning themselves only.

4. *Practice.* They pretend one thing, when they intend quite another, and it is usuall for them to pretend the publike good, the benefit of the State, when it is evident they intend their owne interest, and strengthen of their partie; they pretend peace, love, forbearing of all names of difference, to make the Presbyterians secure, negligent, and to forbear all means of settling things, and yet at the same time go quite contrarie, using all means and waies for promoting their own partie, as they did after the losse of Leicester.

5. *Practice.* What themselves are most faultie in, that they will charge upon others, the Presbyterian Ministers and people, as making divisions, & wanting



ting love, as breaking the peace, and causing mis-rules, tumults as be guilty of persecution, when as 'tis evident to all the world, they are most faulty in these particulars, and in many more, and for the proof of it I Iould demonstrate it in a hundred instances.

6. *Practice.* They do on purpose (having got Churches void) keepe many Churches without Ministers, seeke out for none, stop (all they can) Orthodox Ministers from coming in; which they do for two reasons, 1. That so they may pay no Tithes: 2. That so they may have the liberty of the Pulpits for all kinde of Sectaries, and mechanick preachers, who come from *London*, the Armies, and other places to preach in and corrupt the people, and that the people being as sheep without a shepherd, may be more easily now drawne away to error and schisme; and of this practice there are many sad examples in *Hartfordshire*, *Bucking*, *Essex*, and that in some great market-townes, as *Chesham*, where thousands of souls are.

7. *Practice.* They have laboured and do by all waies to have no Church-Government at all settled in this Kingdome, but to keep it out. Or secondly, if there must be any, yet to have a defective, imperfect loose Government and Reformation, that may not be able to do the worke, that so others may fall off to their way the more; and for proof of this, they have refused to joyn for a pure full Reformation in points according to their own principles, that so one good might not hinder a greater good (as was expressed) and have opposed to the utmost a thorow Presbyteriall Reformation. 3. They have laboured to get a Toleration granted before the Government be settled, to get an exception before the rule was made, and if once they had gotten that, let the Presbyterians get the Government then when they could, and this they stirred in, and sought to effect last winter. 4. Seeing they could not do this, but this policy was espied, they labour for a Toleration together with a Reformation, that the Church-Government and a Toleration might be borne and brought forth together as twins in one day, and so go hand in hand, and this they are labouring for now, the monster of Toleration conceived in the wombe of the Sectaries long ago, they having growne big with it ever since, are now in travell to bring it forth, and till they could be ready and get things fitted for a Toleration, they stirred themselves so against the *London* Petitions, that of *September*, those of *November*, lest Government should be settled before a Toleration, and therefore one of them said to some Citizens, why should you bee so hasty for Government, cannot you stay a while? how long said they? To spring, said this Sectarie, hoping their toleration businesse would be readie by that.

8. *Practice.* In some Parish-Churches, where the Sectaries are put in, they

they have put downe all singing of Psalms, as at *Elly* in *Cambr.sh.* *Alberrie* in *Hartford-shire*, and will not suffer the Parishes to enjoy any singing of Psalms; and in other places, they begin to put down all Prayer in the publike Assemblies, and to say there must be onely discoursing and preaching; and in places where they cannot prevail to shut out singing of Psalmes, they in a contemptuous manner clap on their hats, in the time of singing of Psalms, and having been pull'd off, put them on again; yea in prayer also many of them keep on hats.

9. *Practice.* They send forth into severall Countiees of this Kingdome, from their Churches in *London*, as Church-acts, severall Emissaries members of their Churches, to preach and spread their errours, to dip, to gather and settle Churches; they are not content with their owne meetings on Lords-daies, week-daies, keeping constant Lectures in set places, for all to come to that will, thereby poisoning many in the City, but they endeavour the leavening of all the Countiees, as I might give instances of *Lam*, *Kiffin*, with many others sent abroad, yea, of some sent into the North as farre as *York*.

10. They have appointed and kept Disputations from towne to towne in the Countrey, giving out the time, places and questions they will dispute of, as of Pœdobaptisme, the Ministry of the Church of *England*, &c. and agree among themselves that some of them shall seem to be for Pœdobaptisme, and in the disputation 'tis maintained at first eagerly by some of their party against others of them who oppose it; but then after long and great disputation at last they confesse they are by the evidence of truth convinced, and before all the people, give glorie to God that now they see the truth; whereby the people seeing them who pleaded for Pœdobaptisme confessing their errour and yeelding, (they knowing nothing of this precontract and deceit) they also stumble, question and fall; yea, and to spread their errours the more in some great towne where some of the Sectaries being souldiers have been quartered, they have desired the use of severall houses of persons well-affected, that in the afternoon some Christians might meet to confer together of some points, not contenting themselves to reason in the house where quartered, or in any one house that might be larger to hold many, but to get a new house every day, the more to infect and possesse the people with their waies and Tenets.

11. All things that have fallen out and do in the Kingdomes, of Victories, Losses, Ordinances, Petitions, Actions, Death of particular persons, of all matter in Church, State, Parliament, Assembly, City, they make use of it one way or other to further their designe, and turne it for the further

ring of their way, and against the Presbyteriall Government, as the businesse of *Dennington Castle*, as the loss of *Leicester*, upon that framing a Petition to adjurne the Assembly, with other particulars which I cannot now mention.

12. Some of the Sectaries plead miracles, revelations, visions, for their way, and to confirme their doctrine, as some Anabaptists at *Yorke* for their rebaptization, that being baptized in the winter in the river *Ouse* the water was as hot as if it had beene in the midst of summer; as healing the sicke with the anointing of oyle; as giving out, Christ appeared to an Anabaptist, and forbade her to baptize her child, of which the Reader may read more in the second Letter.

13. They are wont upon the coming forth of books against their way, which they see take with wise men, and for which both their opinions and themselves suffer, to give out they shall be answered, and are answering of them, to keep the people in heart till they be forgotten, and the speech of the booke over, of which I could give many instances; and so upon the new Modell (when in stead of bringing that in to the Assembly, they brought in pretended reasons why not) they suffered much in the esteem of all unprejudiced men, speaking they durst bring in none because of the weaknesse of their way; then severall Sectaries gave it out in many places and to many (as I can prove it, and name persons too) that the Modell was a printing, it was certainly in the presse, and all the world should see it.

14. They have done and practised many strange things in reference to baptism of children, dressing up a Cat like a child for to be baptized, inviting many people both men and women as to baptizing of a child, and then when neighbours were come, having one to preach against baptizing of children; they have baptized many weakly ancient women naked in rivers in winter, whereupon some have sickned and died; they have baptized young maids, Citizens daughters, about one and two a clock in the morning, tempting them out of their fathers houses at midnight to be baptized, the parents being asleep and knowing nothing.

15. They use to give great and glorious names, swelling Titles, to their books they set forth, as, *Innocency and Truth Triumphant together*, as, *Truth gloriously appearing*, &c. as also to their erroneous Doctrines laid down in their books, casting upon Truths of God odious names, as *The forming of Antichrist*, *Discovery of the man of sin*, &c. their books being just like the *Egyptian Temples*, whose outsidies were beautifull and glorious, having the inscription of a Deity upon them, but within nothing but a Crocodile, an Ape, an Oaion, or some such vile mean creature.

16. They



16. They are extremely full of partiality in all their waies, not allowing that to others (though far more considerable for quality, dignity) which themselves ordinarily do, speaking against that in others which they daily practise, of which I will give a few instances; they have cried out in Pulpits, Pamphlets, discourses, of the Citizens, Common Councell, Ministers, for petitioning to settle Government, or humbly representing their desires: O 'tis an interposing, meddling, anticipating, and I know not what! when as a few Sectaries, *Lilburne* and his fellowes, can appoint meetings, and give notice to manie to come to them at such times and places, and draw up Petitions, and that strange ones too, meddling with manie things before the Houses, and in debate not determined, and against the known Priviledges of the Houses, of which I might give manie instances; as after the losse of *Leicester*, in the meetings of the Sectaries, this was one of the clauses of their Petitions, to name such and such members of the House of Commons to be a Committee for the raising of the Counties, and appointing Commanders, but opposed by some godly Orthodox Citizens (who saw their drift, and observed well whom they named) as being against the Priviledges of Parliament, for them a few private persons to nominate a Committee of the members of Parliament, as also that the Assembly might be adjourned; thus one of the Pamphlets tells us among his Newes, that inferiour Representatives (which no man of understanding can interpret of anie but the Common-Councell of *London*) must be wary of meddling or interposing by Petitions, or gathering together, but leave all to the Parliament; but now the Sectaries foure or five hundred of them they may meet together, interpose, represent, may speak their pleasures of and arraign the Parliament, Committee of Examinations, M. Speaker, and other Members of the House, as they did after *Lilburns* committing, and the Intelligencer will not discipline them. Again, they may print, preach, speak against Assembly, Ministerie, for Independency, against Presbytery, and what not? and yet if any of them be questioned, or book stopped at presse, 'tis persecution, and they cannot be heard, nor have liberty to speak for their way; whereas the same men use all means and waies against Presbyterians, preaching, printing, yea labouring to hinder their putting forth of Answers and calling in Answers made; yea endeavouring to trouble those who License books against their waies: as for instance, the Assembly being falsly and scandalously dealt with in a Pamphlet intit. *A Copy of a Remonstrance lately delivered in to the Assembly*; the Sectaries have used all their friends to hinder the printing of the Assemblies Answer: so manie of the Sectaries at their meetings drew up a Petition to the House of Commons, to have Mr. *Prynns* and Dr. *Bastwicks* bookes called in, and that House to declare their sense against them, and that no such bookes

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books might be writ against the godly well-affected partie, under the name of Anabaptists, Brownists, Independents, and a large schedule was annexed to the Petition, of offensive passages that were in M. Prynns and D. Bastwicks book (I think ere long they will dare to petition, that no man shall preach against an Anabaptist, or name a Sectarie, or speake a word for Presbyterie, but themselves may preach, print, and say what they list: ) And so in the case of the Letter of the City Ministers to the Assembly against Toleration, and in other books; yea, and in Sermons that have been against the sects, they have threatned and endeavoured to trouble and question the Licensers and Preachers.

17. They are full of plots and projects for their way, and increasing their party, they have alwaies designs on foot, they do nothing, nor propound nothing but theres some designe or other in it, they are big with many at once, that if one take not another may, if one misse they presently start another, of which I could give manie instances, and show how the hand of *Joab* hath been and is where 'tis little thought; they use other men upon other interests and ends to do their worke, they have waies collaterelly and indirectly to effect their worke, when it would be marred if they went *in recta linea*: they can and ordinarily do go about to destroy busineses they seeme to plead for, by propounding and putting upon ways to effect it which they know are not feasible.

18. They have and do when put upon present exigents, yeeld to and forbear things for the present, and sometimes in appearance will seeme to go far with you, and are content to lose the fore-game, that they may play the aftergame better and recover all; they will sometimes appeare to be yours fully till they have served their turne, giving place for a time, but still waiting opportunities, and working in the mean time all they may, and when they have counterworkt, they will fetch all about again another way, and make void all they seem'd to grant you; and of this there are too many examples among the Sectaries, manie of them taking the Nationall Covenant for that instant necessity, that they might worke so as in time to destroy the end and intent of it, and yeelding some arguments and debates for the present, to effect their owne ends afterwards.

19. They have been and are Polupragmaticall, indefatigably active, stirring, restless night and day, in City, Countrey, in all places having their agents to doe their worke and promote their cause: their eyes are intent upon every thing that may make for them or against them, and they have a hand in every thing, they are men of a hundred eyes and hands, out-acting, and out-working all the Presbyterians, they deale with this man to take him off, and worke with another to qualifie him; they have got most of the weekly writers of Newes to plead their cause, commend their persons, cry up their actions; they have sent

Emissaries.

Emilaries to severall Countreyes, to preach, carry Letters, deale with persons for chusing of Burgeses in Parliament for their way, as *M. Peters* and others; they observe all mens tempers, humours, and accordingly deale with them all, some with offices and places, some by holding out principles suiting their lusts.

20. They desperately censure and judge all men, both their estates and actions, who are not for them, they presently unsaint them, and men fall from grace *ipso facto* by preaching or writing bookes against their errours, as *M. Prynn*, making him worse then the late Archbishop of *Canterbury*, and so one *M. E.* for writing against them; they use this phrase (sometimes accounted a godly man) and of *M. Ash*, they have not only in *England* laboured to blast him by their censures and reports, but writ over into *Holland*, that since he appeared against them, God had evidently blasted him, and taken away his gifts; and lately upon reports (raised by them no doubt) that I was dead (though there was not the least colour for it, not being sick at all,) they gave it out, it was Gods just judgement upon me to cut me off, for preaching and writing against the Independents; and at the same time they gave out, that *M. Calamy* had broken his arme, and *D. Twisse* a dying; O saith one of their Doctors of Divinity, you may see the just hand of God against the Presbyterians, *M. Edwards* dead, *M. Calamies* arme broke, and *D. Twisse* a dying, so that if these things had been thus, we may see how they would have judged it; and if such things had fallen to some of us, which have to many of the sectaries (which I name not to upbraid them with, but to shew them their own folly,) as that by the plague of pestilence our children two at a time had been taken away, as *M. Goodwins* was upon the making his house a meeting for the Sectaries, and some of our eyes put out by a Pike in the street, as one of *Lilburn* was, immediately upon his Letter coming forth against *M. Prynn* and the Assembly; and our wives stark mad, as *M. Peters* wife, wee might have expected bad books written of us, as were written by the Papists of *Luther* and *Calvin*.

21. They take upon them more places then they can or do discharge, and bear the names of some places which they seldome officiate, and have laboured to add more places to those they have already, and that both in City and Countrey, so that some of them besides their places in the Assembly, which they seldom attend (especially this last yeare) and their private gathered Churches, have divers Lectures and places, besides their hanging upon great men, to preach before them to ingratiate themselves, and getting to preach at *White-hall*, *S. James*, *Westminster*, and other eminent places, where the great ones, Earles, Lords, and the Grandees of the time resort; they do not, as wee Ministers sit still expecting call to places, but they are forward men, bestirring themselves to attain this place, and that, getting such great mens Letters in their behalfe, using such Ministers of note, and other persons of quality and power in Parishes to make way for them.

to come in, pretending to preach for nothing, &c. and still in all these Lectures and preachings, they have an eye to Churches in places most convenient for thier ends, as so situated, so capacious, and to times when few or no Lectures else are, as on the Lords day in the morning between six and seven a clocke, all those Lectures at that time of the day from *Stepney* to *Westminster*, they either have possession of, or have strongly laboured for them; yea, and to have set up others on the Lords dayes in the morning, at *Ludgate*, *Aldersgate*, &c. if by themselves or all the friends they made, they could have effected it; and so the Lords day in the evening, when other Sermons are done, they have gotten that Lecture at the *Three Cranes*; and so the Lecture on Munday night, when theres no Lecture else, besides the Exposition Lectures on week dayes in the severall parts and quarters of this City, and new Lectures in other eminent places of the City, which they have endeavoured to set up, if they could have obtained the Ministers consents; and in their places they have an eye to good pay, a hundred pound a yeare for preaching once a week in one place, and seventy pound *per annum*, for preaching once a fortnight at another, and a peece for a Sermon as soone as they have done, and a good supper for another, and yet they will have a care to take no more paines then needs must, as M. B. having a hundred pound *per annum* for preaching at *Cripplegate* on the Lords day in the afternoone, could never be got to give the Parish a Sermon now and then on a Fast day, or a day of Thanksgiving, as a great friend of his in that Parish, who knows, told me; besides I could name others, who will do nothing on the Fast dayes. They take upon them the names of such Lectures and Churches, as being chosen and nominated to them, but others of their own partie supply them, sometimes one, and sometimes another, they have one Sprig or another, one Emisary or other from the Army, one House-bird or other to serve the places: It would make a book by it self to relate all particulars in this kind. One man of their way, besides being a member of the Assembly and his a private Church, hath places in *Normich*, *Yarmouth*, *Fishstreet-hill* in *London*. A second, besides the Assembly, hath places at *Aston* four Lectures at *Westminster*, besides his interest and share in some Lectures in *London*. A third hath a place at *Stepney*, *Cripplegate*, *Cornhill*, besides part of another Lecture, and all reserves for this Parliament man and the other to ingratiate himself with them. A fourth, besides the Assembly, which he seldom comes to, and his particular private Church, hath Lectures in *London*, which all the last summer he seldom preached at, not preaching at one of them in the space of three quarters of a year together. And they do not only neglect their Lectures in our Churches, but they take to themselves more members in their owne Churches then they can reach or look too, for they admit members who live constantly many miles from them, here one ten miles off, there another five miles, another sixteen miles off,

some



some at *Normich*, some at *Tarmouth*, another forty miles off; every one of their particular Churches is not a Parish Church, but a Bishops Diocesse, nay some of them are Archbishopsricks and Provinces, far larger then the Presbyterian Provinces, reaching from *London* to *Dover*, as *D. Holme*, who hath severall members there, going twice or thrice a yeare thither to visit, and in one of his visitation Sermons, preaching to his members, prayed God to blesse, and remember them who had but a bit once in a quarter or halfe a year. And as this is the practice of the Clergie, so the Laity among the Sectaries have plurality of offices and places, some have both militarie and civill, others two or three civill offices, and I could name one, who hath some five or six, besides his being a Committee-man: In a word, our Sectaries are become Pluralists, Non-residents, and some of them Voiquitaries, and are well paid for it, as *M. Peters*.

22. They generally walk loosely and at large, over what they did before they turned Sectaries, and in comparison of the godly Presbyterians; they do many things under pretence of Christian liberty, which professours heretofore were not wont to do, nor do not, neither durst they have done, of which I could give many instances both in persons & things; I do not know, nor hear of a Sectary in *England*, that is so strict and exact in his life, as he was before, and as thousands of Presbyterians are; and this is not my observation alone, but a general observation: many of them play at Cards and Tables, are verie loose on the Sabbath days, go to Bowls and other sports on dayes of publike Thanksgiving, as *M. John Goodwine* and severall of his Church, they wear strange long haire, go in such fine fashionable apparell beyond their places as 'tis a shame; they will feast, ride journeyes, do servile busineses on the Fast daies, and give their Parish Churches no Sermons, no Prayers at all on those daies; they make little conscience of family duties, they will sit and tipple, be joviall and merrie together. I could tell true and certaine stories of manie Sectaries who were exceeding precise and strict before they fell into those waies, but are abominable loose now; and let but a man turne Sectarie nowadaies, and within one half year he is so metamorphosed in apparell, hair, &c. as a man hardly knowes him.

23. In all matters and busineses which succeed not according to their mind, but crosse their waies and designs as if a choice of persons they like not be made to places, or if such a thing passe and be done that pleases them not, they will try all waies possible, and cast about to finde some flaws or other, pretend this thing and the other to question the election and make it null, or to obstruct it; they will put in Articles against men chosen, though they cannot prove them; they will pretend something or other was omitted, and such a passage was illegall, and all to bring to a new election, and then they will worke all kind of waies to effect their designs.

24. They

24. They have spoken strange and high speeches against the setting of Presbyteriall Government and the Presbyterians, as one Anabaptist of late, That he hoped to see Heaven and Earth on fire before Presbyterie should be settled; another Sectarie, That it was one of the Articles of his beleefe, that within seven yeares there would not so much as the name of Presbyterie be heard in England; a third, That hee hoped to see the Presbyterie as much trod under foot as the Bishops were; a fourth, That if the Saints were thus persecuted, and could not have the libertie of their conscience, it would come to --- A Gentleman told me, he had heard many Souldiers of a Regiment of Horse (which I forbear naming) say, That when the Army of Cavaliers was overcome, there would be another Army to overcome, intimating the Presbyterians; and I could relate strange speeches told me by faithfull ear-witnesses, no sleight persons, spoken against our brethren of Scotland by some Sectaries.

25. After they have set their hands to papers, as upon agreements in such and such points of difference; as upon the receipts of money, as upon giving in what they desire, when they think such things may make against some of them, have used means to get those papers back again into their hands, and have come to those that kept them some dayes after, pretending they desired to see them, and look upon them for some reasons, and then have desired to borrow them for a few dayes, to compare these papers with theirs, or for some other use, and being lent them by Presbyterians (who are plain honest men, and not acquainted with policies) they keep them, and cannot be entreated to returne them againe, but being asked for them, pretend some excuse or other; of which I could give instances, naming the persons and things at large, but I spare them.

26. They practise and endeavour to get Sectaries, and those that way affected, to attend on and be about cordiall Presbyterians that are of qualitie, place and power, both to observe and watch them, and to qualifie them, and do some good offices for the Sectaries; of which I could give notable instances, but I must only hint it, and leave Presbyterians to their owne observation.

27. About the time of moulding the new Army, some of the Sectaries gave out where ever they came, and went from one to another, both to Ministers, people, that such and such (call them what you will) are the men that will fight cordially for you, overcome the Cavaliers, and when they have done, they will either submit to the Government established, or else leave the Land, you need not feare them; and this they laboured to possesse all men with, that so without muttering or speaking against, there might the more Sectaries get places in the Army; and yet we see now by experience, that upon all motions and petitions for setting the Government, or against Toleration, the Army is spoken of: And will you discourage those that fight so bravely, and that God hath made so instrumentall

strumentall to you? and that if they may not have libertie of conscience, and libertie to preach, the Army will be discouraged, and if they may not preach they will not fight; and after victories we have been minded by Letters from the Army of libertie of conscience, and expecting no compulsion in matters of the mind.

28. They upbraid in printed books and speeches many Presbyterians, particularly of the Assembly, with their former conformitie, yea they brand and asperse them, that they have been great time-servers, Innovators; and this they do to make the people beleeve, that what they do now is not out of conscience, but to serve the times, and that such men are not likely to have the truth revealed to them, nor fit to have a hand in the Reformation, who have so polluted themselves with corruptions in worship, and the inventions of men; and among many, good Mr. Calamy hath been abominably belied in this kind, especially in that late railing Pamphlet of Mr. Burtons, called *Truth still Truth, though shut out of doores*, whereas many of the great Sectaries themselves, and principall Ring-leaders in each Sect, as Anabaptists, Antinomians, Independents, &c. were not only Conformists in the way of old conformitie, but great Innovators and forward Episcopall men, the innovations of Altars, bowing at the name of Jesus, reading the book of Sports, causing the people to come and kneele at the Rail, threatening and bringing their tender conscientised people into the spirituall Courts, yea into the High-Commission being practised by some of them: and I challenge the Sectaries to name so many of the Presbyterian partie, who appeare for that Government by writing, or other wayes, to be so faultie for Innovations, and serving the Bishops, as I can name amongst them. The full Relation of the time-serving and Innovations of *Denn, Cox, Ellis of Colchester, Dr. Holms, Saltmarsh, Cummins, Wale of Norfolk, cum multis aliis*, would make a new book; and the best of the Independents will be found upon search, yea them of the Assembly, not only for many yeares to have been Conformists, but to have gone further in conformitie to the Bishops than some of us. As for example, Mr. Burroughs in the times of the Bishops pressing Innovations, was wont to ride up and downe the Countrey in a Canonickall Coat, and I ask him Mr. Bridge and Mr. Greenhill, whether they besides Subscription, took not the oath of Canonickall obedience, and gave not some monies to the repaire of *Pauls Church* in London? whereas I, a great a Conformist (as some of the Sectaries would make me to have been) never had a Canonickall Coat, never gave a penny to the building of *Pauls*, took not the Canonickall Oath, declined Subscription for many yeares before the Parliament (though I practised the old Conformitie) would not give *ne obulum quidem* to the contributions against the Scots, but dissuaded other Ministers; much lesse did I yeeld to bow to the Altar, and at the name of Jesus, or administer the Lords Supper at a Table turned Altar-wise, or bring the people



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<sup>a</sup> I never justified that wicked oath *Ex officio*, as Mr. Burton, Mr. Calam. Just and necess. Apologie, against an unjust Invektive of Mr. Burtons, pag. 5, 8.

<sup>b</sup> D. Holms: I write not this to commend or prefer my selfe before others, but because many Sectaries to blast my preaching and writing from doing good, have given out falsely to many, that I was a great time-server, and a great man for the bishops and their wayes, using that as an argument not to heed what I write or preach: I therefore thought it necessary to say thus much for the undeceiving of many who know mee not. And had I ever learned the Art of time-serving, I should not have writ such a book as this, nor preach as I do, but would rather turne Sectarian, for at least comply with them, and so I might be a Creature and a darling of these times.

men, not practices? *Ans.* Much everie way in this, because both in printed books, Pulpits and Discourses, the practices of the Sectaries are brought to perswade people to forsake our Churches, and to come to them; as the great holiness, sanctitie, selfe-deniall, humilitie, innocencie of that partie, with their painfull preaching without great livings, or expecting Tithes; and on the other hand, the Presbyterians are branded as men of no great pietie, holiness, charitie, and if it were not for livings of two or three hundred pounds a year, they would turne Independents: and many people are drawne more by these things, than by all their Arguments. Now therefore the discovering to the people nakedly and truly their practices, may undeceive them, and be as good a means to bring them back to the Communion of the Reformed Church, as ever the false representation of them was to mis-lead them.

*Here followes a Copie of some Letters, With a Narration of Stories and remarkable passages concerning the Sectaries.*

people up to Rails, or read the book of Sports<sup>c</sup>, or highly flatter the Arch-Bishop in an Epistle Dedicatorie to him<sup>d</sup>, or put Articles into the High Commission Court against any, but was my selfe put into the High Commission Court, and Pursuivants with Letters missive, and an Attachment sent out to apprehend me, for preaching a Sermon at Mercers Chappell, on a Fast day in July, 1640. against the Bishops and their Faction, such a free Sermon as I beleieve never a Sectarie in England durst have preached in such a place, and at such a time.

To conclude for this time the practices of the Sectaries, it is apparent they make the propagation and advancement of their way and partie, in opposition to the Presbyteriall Government their supreme Law; for the effecting of which they have and do use all means, though dishonest and unlawfull; they say and unsay, affirme and deny, make promises and break them, go backward and forward, and in one word, have dispensed with their most sacred principles of Church-fellowship, so as such things may make for the increase and advancement of their partie, of which I could give a world of instances. *Ob.* But it may be it will be said, What are the practices of some men, and matters of fact, to a way, it is arguments must con-



*A Copy of some Letters, with a Narration of Stories and Remarkable Passages, concerning the Sectaries.*

**M**r. Henry Denn, in a conference with me *Novemb. 20.* delivered :  
 1. That Christ did only satisfie for the sins committed against the first Covenant, quoting for it *Hebr. 9. 15.* and being asked, If there were no sins against the second Covenant ? He answered, onely unbelief. And being further asked, Who then satisfied for this unbelief ? He answered, Every man did satisfie for himself, because he that believes not, the wrath of God abides upon him : so that for a years unbelief, a man bears a years wrath, and for a moneths unbelief, a moneths wrath ; and professed, This was all the satisfaction God did require.

2. Being then urged with the Heathen, That they must then all be saved, because their sins against the first Covenant were pardoned, and they had never sinned against the second, which was never revealed to them. He answered, The Heathen had Christ and the Gospel preached to them in the creatures, the Sun, Moon, and Stars, which he proved from that place, *Col. 1. 23. ἐν τῶν κτίσιν*, and in them was revealed the knowledge of Christ crucified and pardon of sin by him, if they had eyes to see it.

These were new to me, which I never before heard maintained by any ; But with these he professed all the Arminian Doctrines, that Christ dyed for all, and for *Judas* in particular ; and that he was confident, that He dyed for all, as well as for any one ; and, A power in a man to resist grace ; and, That the grace that would convert one man, would not convert another, with many such other damnable Doctrines, destroying the foundation : I fear, while we contend about Discipline, the purity of our Doctrine will be corrupted ; and that if our Discipline were settled to day, we should have greater contentions about Doctrine to morrow.

Sir, the words in the Letter are these, *Written by a Minister in the Army.*

There are two new Opinions risen about *Bath* and *Bristol*, among the Anabaptists, and followed with much heat, as a glorious discovery of a new Light (for so they call it) it hath been disputed *pro* and *con*, in several conventions, and increaseth much, &c.

1. That Christs humane nature is defiled with Original sin, as well as ours.  
 2. That there is but one person in the Divine nature.

He addes, the Lord pity poor *England*, and subscribes,  
*From Withicomb, Octob. 27.*

R. B.

Sir, I am your Servant W. S.

*This Letter was sent me from a worthy and godly Minister, with this Superscription, For Mr. Thomas Edwards, Preacher of Gods Word.*

**D**ear Father, since my coming into these Western parts, God hath done great things for the Publique round about us, in which I desire to rejoyce: Those I need not to acquaint you withal. The City sooner knows what is done within thirty miles of us, then we our selves: Wherefore I shall not meddle any farther in things of that nature, then to let you know, That *Sir Tho. Fairfax* is conceived ere this time to be beyond *Taunton*, *Goring* retreated, *Cromwel* marched from *Winchester*, some say to *Langford*, some to the Army: But the mercies which he hath vouchsafed more peculiarly to me, I cannot, dare not conceal: Which, seeing they are extended to me in the way of my Ministry (and your hands concurred to separate me to that work) I know you will be well pleased to be acquainted with. Till God was pleased to call me out of *Pook* (my Garrison) upon an occasion, you shall anon be better informed of, I was in an exceeding successful way of winning some home to Christ, winning off others from a mistaken Christ, and a very fair way was made, by Gods blessing, for the passage of Gospel truths, which before had been much infected with *Antinomian* Errors. I found a people there, for the generality, so greedy of knowing, as I scarce ever saw till then; which desire (like a vehement thirst) which catcheth at any thing that is moist (though poyson to quench it) made the subtil seducers bold to convey, and themselves facile to receive any venemous Tenents under the pleasing notions of Christ and new lights, (for the smoking tayles of those *London* Fire-brands, which retard the work, have fumed the West too; the Divil that kindles them, is so very busie in his work of compassing the Land) and weak Christians (who had not indeed been tenderly enough dealt withal formerly) wanted very much a tender hand to set them in joyn almost in every point of Religion: Upon consultation with my fellow-labourer Mr. B. a precious sweet man, it was resolved we should win these silly souls from Errour, by those very wayes they had been wooed unto it: which were Preaching Grace and justification, (which onely they called Preaching Christ) and affording them private conferences, (mean while avoiding all sharpnesse in publique reproofs, but yet undermining their Errors, by grounding them in the opposite truths) in which some question or other in debate between us (proposed commonly some dayes before) was (every one speaking to it in order (*pro* or *con*) as they conceived it) moderately discussed. Then one Minister or other present, with our approbation, closed with prayer. Sir, the issue of the first and second meeting was very comfortable, and we did all of us (in appearance at least) punctually agree. In the second meeting especially, we had a very happy successe, (except on some few, whom when we could not it seems satisfie, (though they told us not so there) God was pleased to speak so



so for us, by a signal providence, which I shall acquaint you with) for they all (except those few) went home blessing God, for so great a blessing as they conceived themselves possessed of in us. But those few (that I may not detain you long from that providence which to us appeared very notable, and I am confident will to you) it seems being a little *Anabaptized* into an expectation of I know not what Revelation by one *Pinal* (as I heard) a Chaplain to Col. *P.* (who a little before had charged St. *Paul* (he might as well have said the Holy Ghost) with weaknesse and infirmity, in complaining of the body of death: So high flown is the position of the Saints not confessing sin, in his brain) not satisfied with our stating the question, then debated of (*viz.* whether sanctification were an evidence of justification, and how far?) Because we did not allow enough to those bare Revelations, had prepared an Argument (as they conceived) beyond all exception, to convince my Brother and me of the reality and use of them, and therefore invited us after the meeting, to a woman (their Oracle a Supernumerary *Sybel* at least) lately delivered of a childe, whose extasies they much confided in. When we came, we found the woman (who it is probable had but lately received some extraordinary comfort, but the Devil had had his Oar too in the Boat) dreamt into *Anabaptism*; but with such Revelations, in which she told us Christ did appear to her gloriously, and perfumed her, (and she would ask those about her, whether they smelt not those perfumes) and told her, her childe must never be baptized. We were loth to trouble her to confute her, then being weakly, but left her with a promise to return when she had gained more strength. Mean while, on the next Sabbath, I had occasion to handle the common place of Revelations, from Gods appearing to *Abram*: In which Exposition, I told them how easily Satan might deceive under the habit of an Angel in them, with much more to that purpose. After that mornings exercise, these persons sufficiently baited my harmlesse expressions in private, as I heard: But God the next day made the truth of them publique; for the next news which I heard, was that this woman before spoken of, was grown perfectly distracted, which I my self since finde fully verified, for I have talked with her, and now she cries out of seeing and smelling the Devil in every thing almost. It seems his design being wrought, he thought it fit to resume his proper likeness. This the obstinate of that party laboured by Intreaties and pretences to conceal (they will not see, but they shall see, God saith *I sa. 26.*) But I assure you, it is an absolute truth, and will be attested by many witnesses. However, this accident pulled divers of them out of the snare. Since, we had another meeting where we debated the Question, Whether a man gifted, without an outward call, might preach; and if so, in what cases? Where one *Ataliock* of this place appeared our only Adversary.



When all his Arguments had been debated ( to determine it ) we were fain to go Parliament-way to divide the house, upon which ( of Two hundred and fifty well nigh ) I think Two hundred voted our side the Negative, and the rest ( some of them ( as staggering ) hovering between both ) divers of them, about thirty women, and three or four men onely appeared for Mr. Maddock: So that by that division, we saw how God had wrought for us since a few weeks. For whereas before, above One hundred people were his Profelytes, we had abated them to the number beforenamed, and had, I am confident, further effected the design of unity, had not God visited the place with a sad scourge, that of the Pestilence; which, seeing my Regiment was providentially out of Town when it brake forth, I thought my self called to avoid, by going forth to my peculiar charge at *Wimborn*, where I ordinarily have been these three weeks. Sir, I take it for a special mercy to that poor place, that both the Regiment were absent, and I called forth to them at this time; for by that means I am in a capacity of begging and collecting supplies for them, and they of conveying them thither. Sir, I am now at *Hampton* to that intent, and I shall God-willing see the *Isle of Wight*, and *Portsmouth* too. To that purpose I beseech you, ( as you desire to help a people, among whom I am confident God hath as plentiful an Harvest to gather, as in any part of the West, and a Garrison of infinite consequence, which is like to be speedily ruined by the multitude of poor people in it, ( Two thousand at least, ( whose lively hood, Knitting formerly maintained them ) who must now live on a common stock ) and likely to ruine all the country, by those poor people breaking out for Provision, which we have so much infection round about us in the West, that we cannot get it in the countrey sufficiently ) that you will impley your utmost endeavours both by your self, Mr. B. Mr. C. and the rest of the reverend Brethren to collect us a liberal supply, which upon the first notice that it is ready, I will put you into a way how to convey to me. I beseech you Sir ( once more ) labour to save such a people, such a Garrison from ruine if you love them, or

*Southampton, Octob.*

*14. Thursday.*

Yours in the work  
of Christ, S. F.

*This Letter was written to a Reverend Minister in the City of London, one of the Members of the Assembly of Divines.*

**V***Orthy Sir,* The consideration of those many obligations that lay upon me, and that unwearied pains you take to cure ( if possible ) the malady of a distracted Church, by discovering and confuting the Errors of the Rent-makers and Separatists that are crept in among us; made me upon  
some

some serious thoughts to draw up and send you in these ensuing lines, some new prodigious Opinions and Practises of some of late agitated and fomented. Not long since, I had some conference with one Mr. *Web*, a man that pretends a New light, who said to me (upon some conference we had of the Divinity of Christ) That he blessed God he never trusted in a crucified Christ, nor did he believe him to be the Son of God, nor the Scriptures Divine, but Humane invention, and not fit for a Rule of life and conversation for any to walk by; and in confirmation of this he said, The Scriptures were that golden Calf and brazen Serpent that set at variance King and Parliament, and Kingdom against Kingdom, and things would never be well, until the golden Calf and brazen-Serpent were beaten to pieces. To which end he had a Book to come out shortly. I asked him yet further, of his Opinion concerning the Resurrection of the dead; which he affirmed, there was no more Resurrection of a Man then of a Beast, nor had he any more Soul then the Body; yet he granted a Spirit in both wicked and godly, which he sayes goes again to him that gave it: No difference doth he acknowledge betwixt either, for local torment more then is upon earth; he denies any local Hell, or Devils, more then men are Devils in themselves: He yet further holds it unlawful for the use of man, to kill any of the creatures. And this is the substance of what he told me of his new Gospel-light. For the matter of his conversation towards men, I cannot tax him; for his judgement heretofore, he was a great Ring-leader of the seduced Sect of Anabaptists, and is now become (as many more in that way) an Atheist; many follow him in City and Country; he is a rigid Independent, and hopes all of that judgement, though now dissenting, yet will suddenly be of his judgement, they wanting but one step (as he calls it) of his New truth. He loves not the Scottish Nation, but terms them the Babylonish Beast, and the Presbyterial Government the Priests Monopoly. Suddenly upon my departure, I met with a friend a Gentleman of quality, who in a very sad condition did expresse his sensibleness of our growing misery by this scab of Error increasing dayly; illiterate persons presuming to Preach, one of which drew away a mans five Daughters; and in a short time Re-baptized them all, making choyce of which he best liked, and Married her without her Parents consent. Another woman having a desire to be Re-baptized, and having pulled off all her cloaths to the naked skin, ready to go into the Water, but forbearing during the time the Dipper prayed, she covered her secret parts with both her hands, the which the Dipper espying, told the woman that it was an unseemly sight to see her hold her hands downward, it being an Ordinance of Iesus Christ, her hands with her heart should be lifted upward towards heaven (as he shew'd her how he did) but she refusing for modesties sake could not be Re-baptized.

Another



Another of these fellows, who counts himself inferior to none of the rest (of his seduced Brethren) one whose name is *Will. Kiffin*, sometimes servant to a Brewer (whose name is *John Lilburn*, who was lately put into Newgate, upon occasion of scandalizing the Speaker of the Honourable House of Commons in Parliament) this mans man is now become a pretended Preacher, and to that end hath by his enticing words, seduced and gathered a Schismatical rabble of deluded children, servants and people without either Parents or Masters consent (this truth is not unknown by some of a nearer relation to me whose giddy-headed children and servants are his poor slavish Proselytes.) For a further manifestation of him in a Pamphlet called, *The Confession of Faith of the seven Anabaptistical Churches*, there he is underwritten first, as Metropolitan of that Faternity. I could relate, if time would permit, of somewhat I have had to do with him, in which he appeared to me to be a Mountebank: This man and some others have had Disputes with Doctor *Peatly*, Mr. *Seaman*, and Mr. *Boulton*, Mr. *Calamy*, and Mr. *Poncor*, and divers others, that have put them to silence, as not able to speak to the point they took in hand to maintain; yet they gave out to their Members they had the better, and likewise reporting Mr. *Calamy* durst not Dispute with them; which report was most false, like the rest of their Doctrine. For it is well known my Lord Mayor gave order, that Mr. *Calamy* should hold no Disputation with them, according to the time appointed, for fear of tumults, which he might very well fear; and great Prudence it was in him to prevent it, knowing what great preparations there was of most Sects, especially *Anabaptists*, *Kiffin* himself being left out from the Disputation, and put to do the drudgery, to fetch up members scattered too and fro in the Countreys neer the City, and others of them did the like good service (as *Hobson* the Taylor) in their places. One thing more (and is most of all considerable) of *Kiffin*s new found light, so called, which I had from some eye and ear witnesses of his members, who were present at *Kiffin*s and *Patience*s visitation of one of their members, whose name is *Palmer* living in *Swissfield*, and laying hands upon her, did also Anoint her with Oyle; the woman recovering came into their Conventicle house, and there before many people said, That Physicians left her as they found her, but Brother *Kiffin* and *Patience* Anointing her, she suddenly recovered; for which in that place, she desired thanks might be put up; which *Kiffin* did also relate, and did according to the womans desire (return thanks:) Many such Heathenish and Atheistical passages with baseness I could relate of this man, and some of his Members, and some others; but it would too much intrench upon modesty and your patience. I will therefore contain my self within that compass as near as I can: And lastly, relate unto you the opinion of one of our dissenting Brethren,



Brethren, an Independent Minister, whose name is you desire, you shall hereafter know; it was some eight dayes since I met with him at a friends house, where he seemed to be very inquisitive of me, to know the reason the Presbyterian Government is not settled: My Answer did not satisfie him, but he did yet further quære, by what warrant the Parliament could establish a Presbyterian Government? I told him, from the lawfull call they had; which call, sayes he, is from the people, and the people have power to call them to an account for any illegal act, which he seemed to question many of theirs, desiring it were new moulded; many such Sophistical expressions he used, as if his intencion had been to beget a belief in me, that the people have power to call the Parliament to an account: But I blesse God, none of these brain-sick conceits do draw me any whit away from my steadfastnesse and due obedience, to do or suffer, for or by that ever to be Honoured High Court of Parliament, whom God hath not onely in a miraculous manner preserved, but also by them hitherto preserved the whole Kingdom; My Prayers therefore shall be, that as God hath done such great and glorious things for and by them, that they would do something for God and his people in settling Government, without which, many that groan after Reformation, will suddenly depart the Kingdom, and those not Christians of the lowest rank: But to prevent this, I shall desire your Prayers to Almighty God, that he would keep it for ever in the hearts of those truly Noble and Right Honourable ones, to remember their Covenant they made with God in the day of distresse. So at present and alwayes I leave you to the Protection of the Almighty, beseeching him to grant you the glory of his grace in this life, and the grace of his glory in the life to come. I rest

The 10. of Decem.

1645.

*Yours to be com-  
manded, J. R.*

*This Letter was written to me by a Person Religious, and cordially affected to the Parliament.*

**D***early beloved in the Lord Iesus, My dearest respects and unexpressible love remembred to you, longing to see your face in the flesh, that we might be comforted together in the discovery of what the Lord hath made known to us of that great mystery, God manifest in the flesh: In which is discovered His everlasting love to the Sons of men, which he hath been alwayes discovering in all Ages, since the beginning of the World to this day, but darkly, veiledly, hiddenly as it were; so that all those several wayes of Gods dealing with the Sons of men, have been still so many pledges of his love, so that God hath not been discovering divers things to the Sons of men*  
but

but one thing at several times in divers manners. Therefore I behold but one thing in all the Scriptures, under divers Administrations: So I understand the two Covenants to be but two Administrations of one thing; and that which makes the Scriptures Law or Gospel, is our understanding of them in either of those two considerations: So that Christ Jesus came to witnesse and declare this love of God to us, not to procure it for us: For if God had at any time any displeasure to us, he had been changeable, seeing before the world began, he saw us lovely in his Son. Now I conceive Christs coming, was more like a Conquerour to destroy the enmity in our nature, and for to convince us of the Love of God to us, by destroying in our nature, that we thought stood between God and us, according to that of the Apostle, *Heb. 2. For as much as the Children were partakers of flesh and blood, he likewise took part of the same, To what end? To destroy him who had the power of death: Who is that? The Devil: Why so? To deliver them who through fear of death were all their life time subject to bondage: So that we being in bondage, his coming was to deliver us, not to procure the Love of God to us, or satisfy him, as some say: He was as I may so say, a most glorious publisher of the Gospel, as he himself saith, He was sent to Preach the Gospel, to heal the broken hearted, to Preach deliverance to the Captives, to set at liberty them that are bruised, Luke 14. 18, 19. All that which Christ here saith to be the end of his coming, is not a word mentioned of any thing done by him in way of satisfying God. Again, *Ioh. 18. 37. Jesus saith to Pilate, To this end was I born, and for this cause came I into the world, namely, to bear witnesse to the truth.* Oh me thinks how ignorant to this day is the world of the end of Christs coming! which makes them so dark in the understanding what Christ is: people look upon him so to be God, as not at all to be man: whereas I am of the minde, he was very man of the same nature with us: for otherwise it would be no encouragement to us, to go to the Father upon the same ground that Christ is entred, if he was of a more holier nature then us; but in this appears Gods love to us, that he would take one of us in the same condition, to convince us of what he is to us, and hath made us to be in him: That now we are to stand still and behold the glory of God come forth, and brought to light by the appearing of our Lord Jesus Christ, who hath abolished death, and brought life and immortality to light: Therefore he saith, I will declare thy name to my brethren. O then let us behold Christ Jesus in all that he is to be the representation of God to us, in which same glory, God hath and ever will behold us; which the more we behold, we shall see our selves changed into the same Image from glory to glory. Me thinks the beholding of Christ to be holy in the flesh, is a dishonour to God, in that we should conceive holinesse out of God, which is to make another God. Again it would*

would be a dishonour to Christ, in that he would be but fleshly: And again a discomfort to the Saints, in that he should be of a more holier nature then they, as being no ground for them to come near with boldnesse to God: Again, it is to make the body of Christ a Monster, the head of one nature, the body of another. Now to conceive all fulnesse of holinesse in God, and that Christ is and ever was, and the Saints in him, beheld holy, righteous, and unblameable, as they are and ever were, beheld in the Spirit in union with God, having their being in him: and so its said, the fulnesse of God dwelt in Christ, and ye are compleat in him, one God and Father of all, who is above all, through all, and in you all.

*This Letter was given me by a Reverend Minister of the City, who told me it was a Letter sent out of the West from about Bath, by a great Sectary in those parts.*

Now to give the Reader some Animadversions upon this Letter, there being in it rank poyson mingled with honey, damnable heresies under the expression and pretences of making known Gods everlasting Love to the sons of men: My counsel therefore to the Reader is, that of Christs, *Beware of false Prophets, which come to you in sheeps cloathing, but inwardly they are ravening Wolves*, Mat. 7. 15. Now setting aside the salutation and entrance into the Letter, which is full of plausible insinuations, and is indeed the sheeps cloathing; the body of the Letter, and the main substance of it is heretical and very erroneous; for besides many expressions that are unsound, dangerous and deceitful, there are two main Errors vented; 1. That Christs coming in the flesh, was only to witnesse and declare the love of God to us, to be a most glorious publisher of the Gospel, but not to satisfie God for us, nor to take away his displeasure, or procure his love to us. 2. That Christ in his humane nature was not holier then other men, and the beholding of Christ holy in the flesh was a dishonour to God; which Error, though thus expressed, I conceive to be all one with that Error spoken of in the first Letter, held by some about Bath, namely (he who wrote this Letter living there) That Christs humane nature is defiled with Original sin as well as ours. But for an Antidote against these two damnable heresies, take these following Scriptures, Rom. 3. 24, 25, 26. Heb. 9. 12, 14, 15. Rom. 5. 9, 10. 2 Cor. 5. 18, 19, 20, 21. So Eph. 5. 2. 1 Ioh. 2. 2. and 5. 10. Luk. 1. 25. Heb. 7. 26, 27. and 4. 15. 1 Pet. 1. 22. And because I finde in some printed Books and several Manuscripts, that the first of these two is often spoken of, namely, that Christs coming was to declare the love of God to us, but not to satisfie for us, nor to take away his displeasure, or to procure his love and life for us: I shall therefore say little upon that point, to undeceive some, who happily out of



ignorance, and for want of being able to distinguish things are puzzled. There is a twofold Love, *Amor benevolentiae*, the love of Gods good will, the love of Election: and there is *Amor complacentiae*, the love of Gods being well pleased and delighting; which distinction is founded in Scripture in many places, as *Eph. 1. 4, 5, 6, 7.* and *Rom. 11. 6, 7, 28.* where we finde persons beloved in Gods election, and yet enemies to God, and come to be made accepted in and by Christ, and in him to have redemption. Now for the former love, that of Gods eternal election, Christ is not the cause, but this free love is the cause of sending Christ, as in *3 Ioh. 16. v.* and *Ephes. 1. 4.* the Scripture saith, *According as he hath chosen us in him*, not for him: and so Christs coming, is the great declaration and manifestation of Gods love of good will to us: but for this second love, namely of complacency, delight and acceptance, Christs coming is the cause and ground of that, taking away the enmity, wrath, and making us accepted, as *Ephes. 1. 6.* *Made us accepted in the beloved*, *Eph. 5. 2.* *Christ gave himself for us an offering, and a sacrifice to God, for a sweet smelling savour.* So *Col. 1. 21, 22.* again, we may distinguish and conceive a difference between the Person, the state and condition, and actions done by a person in such a state and condition; now a person may be beloved as concerning Election, and yet the state and condition of that

*Vide Davem. on Col. 1. 21.*  
*Hostes autem dicuntur tam acti-*  
*va quam passiva significatione*  
*hostili id est Deum oderunt*  
*hostem; Deo exosi fuerunt ut*  
*hostes ejus. Dicitur homo sub*  
*regnum peccati hostis Dei, qua-*  
*ritus felices Deo inuisus & ex-*  
*osus est. Qui non obtemperat fi-*  
*lio, ira Dei manet super eum,*  
*3 Ioh. 3.*

person hateful, and he a childe of wrath, an enemy, as in many Scriptures, *Ephes. 2. 3.* 'tis said of them who were the Elect of God, yet they were by nature the children of wrath, as well as others, till quickned by converting grace; and so *Col. 1. 21.* *Rom. 5. 9, 10.* Enemies, so called both in an Active and Passive signification, that is, they hated God as an enemy, and were hateful unto God as his Enemies. Again, a person, and the state and condition of that person in which he is, may be beloved, (namely that of regeneration) and yet the

actions done by such a person in such a state may be hateful, as now the sins of the regenerate God hates, and is displeased with them, *2 Sam. 11. 27.* *But the thing that David had done displeased the Lord.* So that in a word, though according to Election a person may be beloved, yet their state and condition wherein they are, may not be beloved; and, God hath revealed his will to us in these following Scriptures, (as in some before named) *Ioh. 3. 36.* *Tit. 3. 3.* that the state and condition of persons out of Christ, is to be under the wrath of God, yea, it speaks of the persons themselves, as considered in such a state and condition, that they are children of wrath, enemies, hateful, that is to God, as divers interpreters expound it; and *Rom. 1. 30.* *haters*

haters of God ; the word in the Greek is *μισους*, which doth signifie sometimes Passively hateful to God, as well as Actively haters of God. *Euripides in Troad.* *Ελιν μισους, Helena Deo inuisa*, so that the meaning is, backbiters are truly hateful to God. And whereas 'tis objected, men thought God was angry with them, and enemies to them, they supposed so ; hence such Scripture phrases : But the truth is, 'tis man who is an Enemy to God, and so Christ came to reconcile man to God, and not God to man, who was never angry. *Ans.* Many Scripture phrases brought upon this occasion, are not spoken because of mens apprehensions, they supposing them so ; neither can they be understood of man to God, but of Gods displeasure to man : That time the Apostle speaks of the elect *Ephesians*, wherein they were children of wrath, as well as others, they knew it not, nor did not suppose so, as being heathen, and in their pure naturals, and could not understand so much, *Eph. 4. 18.* and yet the Scripture terms them children of wrath, Enemies, &c. as being really and truly so ; and Wrath, in *Eph. 2.* and *Ioh. 3. 36.* and in other Scriptures, cannot be understood of mans wrath and displeasure against God, but of Gods wrath and displeasure against man ; in so much as the Scripture calls it expressly *The wrath of God*, and *saved from Wrath* ; which cannot be mans own wrath, but Gods wrath : And that name given to Christ, *1 Tim. 2. 5.* *One Mediator between God and men*, fully shews it, not a Mediator onely with men, to reconcile men to God, to bring men to be friends with God, but between God and men to bring God to be reconciled ; and indeed this is the chief to save men from Gods wrath, and to procure Gods love and favour to men ; for what could mans enmity and wrath against God do ? But Gods wrath and enmity against man was that made him so miserable. 2. And whereas 'tis said in this Letter, He was a most glorius publisher of the Gospel, he was sent to preach the Gospel, and Christ saith, *I will declare thy name to my Brethren* : So that in all that which Christ saith to be the end of his coming, not a word mentioned of any thing done in way in of satisfying God. *Ans.* Suppose nothing to be said in those places of Christs doing by way of satisfying : (which yet I deny, and in both those Scriptures there's enough implied of that, as I might shew at large in those phrases, *Preaching the acceptable year of the Lord, deliverance to the captives, &c.*) But granting it to be so, yet many other Scriptures fully set forth Christs dying for us ; some Scriptures speak most of Christs Prophetical office, others of his Priestly, and others of his Kingly : Now the Prophetical office of Christ, of declaring and publishing, was but one part of his mediatorship ; Christ was a Priest also to satisfy and make atonement ; he is called a surety, *Heb. 7. 22.* which agrees to him as a satisfier and undertaker, not as a declarer or publisher properly : yea, the declar-

ration and publication of what Christ does as a Priest, and a King, as a Royal Priest for his Church, is the great subject matter of Christs Prophetical office; and therefore the Scripture in such places where it speaks of Christ as a Prophet, and declaring the will of God, doth not in the least sort deny what he hath done as a Priest. Christ as a King and Priest hath effected and wrought out powerfully, that reconciliation, Salvation, and Eternal life, the way, manner, and particulars whereof he reveals as a Prophet.

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*An Extract of certain Letters written to me and some other Ministers, from some Reverend and godly Ministers, within the space of this 18 Moneths last past.*

**V**Worthy Sir, I received yours the last week, I should then have writ you word, how we have the Papers for the Congregational Eldership sent to us, but not regarded by the people, so much as an ordinary Pamphlet: We are like to have it well settled, that when there was a meeting of the Countrey at Ch. to chuse the trying Elders, Mr. E. took this Text, *They chose new Gods, and there was War in their gates*: In such a manner as all the people conceived it of these new Elders. But if to all this a Toleration be granted, this will be a mad Government indeed. Our Independents need have none granted, since they have taken it before hand.

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**S**IR, I think it fit to give you an account of things: The last *Saturday* the *Jewish Sabbath* was kept again, with windows shut: I am informed this day, that they have begun it in other parts of the Town; some of the Magistrates do side one way, others the other way; they threaten the Mayor to his face, told him they would keep the *Jewish Sabbath*, and hoped before long to see it here as at *Amsterdam*. But we are gone beyond *Amsterdam*, and are in our high way to *Munster*. The people are impatient to see things as they are, God grant they do nothing that is inconvenient. I heard Mr. E.

This Mr. E. is an Independent Minister.

the last Sabbath-day, who undertook to confute you: I have scarce patience to tell you how weakly, how contradictorily, even in the judgement of the vulgar. He still compared us with the *Moabites*, *Ammonites*, *Samaritans*, sometimes denied Separation, sometimes justified a Separation, by ours from *Rome*, by the *Lutherans* and *Calvinists*, and said these words or to this effect: That the Church of *Scotland* separated from the Church of *England* under Episcopacy, not receiving the Sacraments, except it be of late: And that the Scotch Commissioners when they came to *England*, had a Congre-



gation of their own, although the Parish Church was hard by. He told the people they had the judgement of the Church upon their way, (a) *French*, (b) *Scottish*, (c) *Holland, New England*, and they had the judgement of the Assembly, that is, they saw which way they would go, and had never declared against their way of Independency and gathering of Churches. He said, though others were so hot, yet those of the Assembly who had heard their Reasons, were moderate, and named Mr. M. Mr. H. Mr. G. and said Mr. S. gave them an Honourable testimony: I have the notes by me, and Mr. M. a Minister of *London* heard him, Remember me to Mr. L. Mr. P. acquaint our Friends of our sad condition: My heart is heavy, my body weak, my imployment great, the Magistrates divided, my Brethren tender and delicate, loth to ingage, mischief growing on apace: what shall I do but beg your Counsels and Prayers?

July 29. 1645.

Your fellow labourer  
in the Gospel of  
Jesus Christ.

(1) Witnesse the Acts of their National Synod of the Reformed Churches of *France* assembled at *Charatoun*, December 26. 1644. Branding the Independents for a Sect, and that way as a poyson. (b) And as for the *Scottish Churches*, all the world knows their judgement upon their way; besides that the frame of their Church Government is against it, they have in their General Assemblies of late years declared their sense against it. (c) Witnesse their Books of Discipline and Letters from Churches of the united Provinces to the Assembly, against the way of Independency.

**V**Orthy Sir, I beseech you that I may have some word of direction from you: we have a few Independents in our Town, but we are more troubled with them, then some are with many, they are so turbulent and violent. The Lord hath placed three of us Ministers in *D.* we all agree, and are all of us by them so debased, reproached, undervalued, and vilified, as if we were not fit to have the worst place of *Elies* Sons in the Sanctuary: But they also reproach the Government that they think will be established, calling the *Presbytery*, Devilish, Antichristian, Tyrannical, and many other rayling terms. Mr. P. must bear the name of Knave, and his Book is Devilish as they say. When a chief one amongst them heard of *Leicesters* taking, he wished that the Parliament might prosper no better, so long as they took such courses: they then took against the Independents: His name that spake these words, was Mr. M. a man imployed in perfecting the customes by the State, but he spends his time and study so much for the way of Congregational Churches, that he doth not attend his place of trust as he ought to do. But the main occasion of these things, is *H.* his frequent repairing hither,

and private Preaching; whose Preaching hath not tended to Purity or Peace, that ever I heard of.

Septemb. 1. 1644.

**G**ood Mr. *Edwards*, I am informed since my return home, that our Sectaries are much stirred with the Vote passed in Parliament, against Laymens meddling with the office of Preaching, in so much as they pray for the prosperity of the King, from whom they expect Toleration in their new Church-way. Some of them are so bold openly to say, that the Presbyterial Preachers will prove themselves crafty Knaves. Certainly they have great encouragement from some, else they durst not be so bold. We have cause to mourn as much for Schism, as for the Sword. The God of mercy look mercifully upon his poor Church.

Decemb. 4. 1644.

(a) Letters written out of England and Holland, concerning the differences in the Independent Church at Rotterdam in the case of Master Ward.

**G**ood Mr. *Edwards*, Those (a) Letters which came to my hands, I left at your house when I came out of London, receiving them even as I was going out of Town. I am confident you will have no publike use of them, for they will not dare to give a punctual Answer to your *Antapology*.

Our Independents in the countrey are bold and pragmatikal; I do in this corner make what opposition I can, and am resolved so to continue, what hard measure soever I meet withal. Our countrey Independents begin to brag of their strength in City, Countrey, and Parliaments. I do hope without cause. I have tryed *L. M.* lately, and finde him cordial in the way of Presbyterial Government: I am confident its Christs way, and therefore will finde strong opposition from the Jesuitical policies and plots of such as from among our selves are risen, speaking perverse things to draw Disciples after them. But whatsoever Mr. *John* of Colemanstreet sayes, they will be found the *Fighters against God*, and therefore I hope will not long prosper.

Octob. 29. 1644.

Your loving Brother  
in the Lords Work.

**D** Everend Sir, Though my acquaintance with you should go before my ex-

*Antipology*, in which I set your conscience, and am confident that there will never be made any rational Reply: I therefore presume you will be pleased to pry me who have suffered much by *H. of London*. All that I would beseech from you, is, That I may understand whether there be any course to be taken against turbulent men, who are violent against the Presbytery; if there be none, I fear that in a short time Religion will suffer extremely; if you know any, I beseech you to advise me therein; we are so miserably vexed with unadvised Independents, that unless we have some helps against them, or some hopes to be eased in time of them, our discontents will make our lives bitter to us: I know that your share of wrongs from them hath been more then ours, and I think more then any mans in *England*; therefore I entreat your advice.

Septemb. 18. 1644.

**V**Worthy Sir, For the businesse you writ of, I have sent it you in this inclosed: We are glad that the Mountains have brought forth a Moufe, that the mighty (a) Model is proved a Magnificent nothing, as I am informed. I thank you and others for our Vindication; for their threatnings I care not much, my conscience clears me in all things. God hath been wonderfully good to us in this last businesse, for if the other had prevailed, we had been utterly undone. My respects to all our Friends, to Mr. L. and all our Brethren and Companions in the patience of these times. I rest

(a) The Model promised by the Independents to be brought into the Assembly.

Your most hearty Friend, and  
Brother in Jesus Christ.

**R**everend Sir, I received your Letter: The last Sabbath Mr. E. confuted you again, where I have these things he then delivered under the hands of many witnesses. 1. He said they held Appeals; witnesse Mr. *Wards* case, which he wondred you forgot; and said there was not the like instance of any Church in the world. 2. He said that Popery would come in under Presbytery, as well as Independency, without the Magistrates: And said, when Episcopacy was at the highest, Popery was at the lowest, because they had the countenance of the Civil Magistrate. 3. He denied the Magistrate had declared against their way; and where there was no Law, there was no Transgression; and that no man was to be blamed for doing his duty. 4. He brought in the Covenant of *Abraham* and *Asa*, 2 Chron. 15. Ezek. 16. to



prove his Church-Covenant, and no Scriptures else. 5. That if they were used so uncivilly, we should see they would sharpen both their tongues and their pens, what ever you expect from a coercive power to suppress us. The truth is, the whole Sermon was so full of such stuffe, as I was weary of both writing and hearing such things from any Scholler. He hath now ended his confutation. He wondred that you that read so many Books, should say they had not Declared what they would have, since they had put out many Books, *The Answer to the Thirty-two Questions*; Mr. *Cotsons* several Books, and their *Model* was coming out. Since the Preaching of Mr. F. Sermon, (Iscuit like) they desire a peace, would have us propound two Ministers, and they would propound two; but the Friends that came to see you, gave Mr. E. the inclosed *Queries*, and said they knew I would treat with them, if they would Answer these *Queries* under their hands, but they refused to do it.

*Queries put to some Independents of C. upon an occasion of a Sermon Preached by Mr. F. an Independent Apothecary Physitian, sometimes Servant to Dr. Cl. of London.*

1. **V** Whether those that had erected a new Form of Church-Government before ever the Synod was Assembled, or the Controversie debated, have broken the peace.
2. Whether those that have set up their new Churches against the will and minde of the Parliament, in their first and famous Remonstrance, Page 30. that will not suffer every Congregation to erect what Form of Government they please, have broken the peace.
3. Whether the Reverend Members of the Synod, Presbyterians, and Independents, that Declared against gathering of Churches till the Kingdom be better settled, do not imply that those who have gathered Churches, have broken the peace.
4. Whether those that by gathering of Members out of divers Congregations to erect up one Church, have set the Magistrates, the Ministers and people, and themselves at bitter variance, have not broken the peace.
5. Whether the Reverend Assembly, where there are so many holy and moderate men as hath been said, so many of your own judgement also, be not the fittest to judge who have broken the peace.

**R**everend Sir, Since my last, I went on Wednesday to hear Mr. E. to make good his challenge; but when I came, he Preached not; but one out of New England, one Mr. F. a stranger in this Town came to confute you

you in point of Story. He left to us to judge whether Presbytery was not an unjust Domination; but for your saying they admitted not of Appeal, he utterly denied it before the people, and told us many stories of their Synods by way of counsel. He cited Mr. N. for a Sermon he Preached, how near the Independents and Presbyterians were come: He cited him again, that he should say, and Mr. W. that the Assembly had granted to every Congregation an entire power within it self. They carry things before the people, as if they had no Adversaries, but some few rash men. But in the conclusion, he exhorted to peace, and said, they desire peace, they must have peace, and they will have peace; yet Prophecying of a second Civil War, and that there was death in our pot. I desire you to communicate to these Divines, how we and they are abused; these things are unsufferable. *Dura mihi opus est patientia in tanta rerum dissolusione.* Dear Sir, The Almighty God uphold our Spirits in these broken times.

August 1. 1645.

Dear Friend, I writ you in my last of a new Lecture, it is to be kept by Mr. F. an Apothecary Physitian of New England, who is not in Orders, nor ever Preached, as he confesseth, but on Shipboard as he came over. Yesternight Mr. E. and Mr. F. desired to speak with me, and Mr. E. broke the businesse to me, how necessary it was they should Preach controversies no more; that they desired nothing but peace, and the glory of God in this. To which I answered, That Mr. W. and himself had behaved themselves most politrickly, craftily, with fair pretences, until they got possession of our Churches, and then played their pranks; and told them how and in what they and all their party had deluded us with fair words. We will not be fooled any longer: I see we are meerly bought and sold with Equivocations and Dissimulations of this party: You know their Spirits: God give me patience.

August 14. 1645.

A Relation of some Stories and sundry remarkable Passages concerning the Sects and Sectaries.

I Have received from the hands of two godly Ministers in the City of London, well acquainted with Mr. Warren a Minister in Buckinghamshire, (spoke of in this following Relation) and from some other later intelligence, these particulars concerning one John Hick.

Cc

*John Hich* of *Hauridge* in the County of *Buckingham*, who lived in the Parsonage-house lately, holds many strange and desperate Opinions, (which I forbear to reckon up here, having named them before among the other Errors.) This *Hich* was heretofore a Souldier, but settling at *Hauridge*, finding the people thereabouts for his turn, became a preacher to many; with his dangerous Tenents and uncivil carriage he hath infected the said *Hauridge* and places adjacent, and labours at Markets, Fairs, and private meetings (which he hath almost every Lords-day) to poyson and infect the whole Country, and hath disturbed the peace also. Upon the Lords day the

(a) In the last July was this part of the Relation given me in writing.

13 of this instant (a) July, the said *Hich* with divers more of his Faction, at morning Exercise came to *Hauridge* Church, and after *John Warren* Minister at *Hauridge* had ended his morning Sermon onely, and was entering upon his latter Prayer, the said *Hich* with a loud voyce in the Congregation said, That the said *John Warren* had preached contradictions, and such things as he could not prove; and when the said *John Warren* desired him to be silent, he would not hold his peace, but said he had as much to do there as *Mr. Warren*, he was as publike a person as himself, as good a Minister as himself, and made such a stir in the Congregation, that there was a great noise and tumult, in so much that *Mr. Warren* was enforced to depart; and as he went from *Hich* in the Church-yard he pull'd him by the coat. The said *Hich* with his adherents stayed in the Church-yard and near thereunto well nigh two hours after this, so that *Mr. Warren* durst not come to Evening Exercise, but went to *Cheesham* a Market town and preached there.

The last Lords day the 20 of July, the adherents of *Hich* came into the said Church-yard, and made a noyse (amongst whom there was *Nicholas How*, one of the Disciples of the said *Hich*) while *Mr. Warren* was Exounding a Chapter, in so much that he was enforced to desist and speak; and when one of the Townsmen wen for to quiet them, he was but jeer'd at: The said *Hich* is of such a jeering insulting disposition, that he is not to be tolerated.

This part of the Relation was given me in October last.

Upon a complaint, and Articles of his Tenets given in against him to the Honourable Committee for Examinations, this man was sent for up by a Messenger, who took him in his Conventicle, Exercising and Preaching (as I am informed) and when he should have been heard before that Committee (which was in the latter end of Sept. last) he got away out of the hands of the Messenger, even that day when witnesses and proofs were all here and ready. And since that time of his escaping, he is gone into *Buckinghamshire* again, and there vents and maintains the said Opinions



Opinions and more too, in Towns, places and Churches about that Country. I am certainly informed, from Ear and Eye-witnesses of persons both godly and understanding, that in *December* last, about a fortnight or three weeks ago, he maintained in a publike conference, many strange and blasphemous Opinions, the particulars whereof, with the Names of persons and places (though I have them all in writing, attested unto by Subscription). I shall for present conceal. Yea, I am at this present more fully informed from a godly Minister in those parts, that this *Hitch* keeps a weekly Disputation in the Churches of *Chesham* and *Amersum*, where he vents and pleads for his wicked and blasphemous opinions, and is a great means of poysoning many in that Country.

There is one *Laurence Clarkson* who lived about *Suffolk* and *Norfolk*, that Preached and Dipped in those parts; this man according to his own Relation in print on the 6 of *Novemb.* 1644. was buried under the water, and from that day to the 24 of *January*, did labour in season, and out of season, revealing it to be a duty for Believers, and none but them; in which time he did Dip Eleven persons, being both men and women: But there were Warrants out for him both in *Suffolk* and *Norfolk*, and he was at length apprehended, and Imprisoned by a Committee of *Suffolk* sitting at *Berry*. Now lying in Prison there some moneths, and seeing he could not get out by all the friends he could there make (that Committee being resolved of their way) he tryed his Friends and party above, and they wrought so for him here (I know not how they represented things) that from a Committee, or the Chair-man of a Committee, some Order or Letter, or something, was sent down for his release; but the Committee refused to release him, and writ up word they could nor, nor might not upon that discharge him, and *Clarkson* lay by it still; who, when he saw his Friends above could do him no good, but he must lie in Prison, he then Petitioned the Committee of *Berry*, and made a Recantation; a true Copy of both which I here give the Reader.

The humble Petition of *Laurence Clarkson* humbly sheweth; That whereas your Petitioner hath been above six Moneths in Bonds for Dipping: in which time he hath taken great pains, both by Dispute and searching the Scriptures, in which he doth finde, and is convinced, That he ought not to Dip any more; neither after the day of his Convincement, being the 10 of *July*, will your Petitioner either Dip, or teach for the same; but onely wait upon God for a further manifestation of his truth: So expecting your Worships Answer, He daily pray

*Laurence Clarkson*

*His Speech at the Committee, as it is entred in the Committee-Book, July 15. 1645.*

**T**His day Laurence Clarkson, formerly committed for an *Anabaptist*, and for Dipping, doth now before this Committee disclaim his Errors: And whereas formerly he said he durst not leave his Dipping if he might gain all the Committees Estates by it; Now he saith, That he by the holy Scriptures is convinced that his said opinions were Erroneous; and that he will not, nor dare not practise it again, if he might gain all the Committees Estates by doing it; And that he maketh his Recantation, not for fear, or to gain his liberty, but meerly out of a sense of his Errors, wherein he will endeavour to Reform others. And thereupon he is discharged of his Imprisonment.

*Laurence Clarkson.*

This Laurence Clarkson being thus discharged of his Imprisonment, turned from Anabaptist and Dipper, to be a Seeker, and to deny the Scriptures to be the rule of a Christian, or that in Doctrine or Practise, half of Gods glory was revealed as yet; and hath put out a Pamphlet about six weeks ago, called *The Pilgrimage of Saints, by Church cast out, in Christ found, seeking Truth*: where he endeavours to free himself from those reports divulged in the Anabaptists Assembly, concerning his laying down the Ordinance of Dipping, and reaching for Baptizing of Infants: shewing he layed it down for a Truth, and not an Error, onely Erroneously Practised: And in exchange thereof, have not, nor cannot practise the Sprinkling or Dipping of Infants of what Parents soever.

Now let but the Reader look upon his Recantation, and see what is there expressed; how he doth disclaim his Errors, and that he is convinced by the holy Scripture, that his former opinions (which were namely of not Baptizing Infants, but grown men, and for which onely committed) were Erroneous, and that he made his Recantation meerly out of a sense of his Errors, wherein he will endeavour to Reform others; and it will be found plainly he laid down Dipping for an Error, (not onely Erroneously practised) and did not acknowledge it a truth, and whatever reservations he might have to himself in his Petition and Recantation of denying Dipping because there was no true Church, nor Ministry to use it in; yet his words and the whole frame of his Recantation are expressed against it absolutely; and the best that can be made of it, is, that it was a Jesuitical Equivocation, and deep Dissimulation.

There

There is one *Thomas Web* in and about *London*, a young man between twenty and twenty one years of Age, mentioned in the third Letter, who about *Septemb. 27. 1644.* in a house in *Queen street* in *Covent-Garden*, exercising upon that Scripture, *I am Alpha and Omega, the Beginning and the End, the First and the Last*, delivered many wicked and blasphemous opinions and speeches, the most of which are put in among the rest of the Errors before named, and so I will not trouble the Reader with them in this place. This *Web* was complained of to the Assembly, the Assembly sent up the Articles to the House of Lords; he was by that Honourable House committed, and stood so some time: But upon a Recantation of all those Errors, both by word of mouth, and with his hand subscribing to a form of Recantation drawn up, he was freed from Imprisonment: But since the time of his release, he hath both in city and countrey vented many of his strange opinions, and hath preached in *London* publicly in a Church somewhere near *Black-friers*; and last Summer was about in *Suffolk, Essex*, and of late in *Kent*. In *July* last he was at *Colchester*; and *July 16.* I was informed that he lay at one *Sparrows* house, and Exercised the Lords-day before in that house, Preaching several Antinomian Doctrines; and said, I should here speak to you of other Points, but that Wolves creep in among the Fold: As also he preached there on a week day, wherein he expressed himself against all Baptism by Water; as also, for him to say he was equal to Christ was no robbery, (as a great Sectary an Ear-witnesse related it) who said he liked it not; but being spoken to that he ought to complain of it; he Answered, That to trouble any man for his conscience, was to do worse then he who spake so. This *Web* also speaking with a judicious godly Christian of *Colchester*, said, We might not use these expressions, *God the Father, God the Son, God the Holy Ghost*, for that was to make three Gods; to which was Replied, Do you speak this as your judgement, or only for Arguments sake? to which *Web* gave no Answer. This *Web* was also in *Suffolk*, and there Exercised, and would have Preached in a publike Church, had not the Minister of the place hindred him. He hath also been in *Kent*, and among other places at the Town of *Milton*: he came thither to teach School, but Preaching there for the Minister, in the second or third Sermon he vented strange Doctrines, so that a hundred and fifty of the Parish would hear him no more, but went to some other Church. He was called before some of the Committee, or Deputy Lieutenants, who upon hearing the complaints would not suffer him to stay there, so that he is come to *London* again. This *Web* before many witnesses maintained, That it was more lawfull to sit drinking in an Ale house, then to force men away out of the Ale-house, to go to Church again.



against their consciences. In Sept. last, *Web* came to a Minister of the Assembly, namely one of them before whom he had renounced his Errors, and thanked him for being a means to draw him off those Errors, and blessed God for his mercies to him; for he was in the ready way to Atheism; and many of his companions in those opinions were turned Atheists; and yet this man after his Recantation, hath in *Suffolk*, *Essex* and *Kent*, carried himself so as is now related.

And further, a Citizen told me at the end of Nov. last, this *Web* said to him, That the Scriptures, the golden Calf was going down apace; that all Independents would suddenly turn Anabaptists, and then afterwards would come to his way. And he spake of the Scriptures, That they were a humane Tradition; and the Priests Monopoly; and they kept them up that they might live upon them; with other words to that effect.

In September last I was told from some honest men who had been lately in *Kent*, that on the Monethly Fast day in *July* last, there were some men and some women to the number of nine Dipped in a River near *Ashford*; one of this company was Dipped three times, because being afraid of the water, all the body was not under the water, but he was almost drowned and strangled by the water. And the last Summer an old man being Dipped about *Ashford*, as soon as he came above the water, swore, Gods-foot you had almost strangled me; of both these there were many Ear and Eye-witnesses.

There is one Mr. *Henry Denne* a great Sectary, who lives at *Elst* in Cambridgehire; in the Bishops times he was a great Time-server, an High Altar man, and practised the Innovations; but now of late years an Anabaptist: This man is a great Antinomian, a desperate Arminian, besides several other opinions that he holds. He was Re-baptised by a Mechanick, and made a Member of *Lams Church* which meets in Bell-Alley in Colemanstreer. He hath spoken of great gifts and abilities given him upon his Baptism; and of great Revelations he hath found since, and all to draw others into his way. This Mr. *Denne* was sent forth by *Lams Church* into Bedfordshire, Cambridgehire, and those parts, to Preach universal Grace, and to Re-baptise; and according to his Commission he did much mischief in those parts, for which he was committed by the Committee of *Cambridge*; but by the means of one Mr. *Disborough* a Sequestrator, making Friends to a great man, the business was put over to a Committee of Parliament; and being by them committed to Peter-house, after a while he was dismissed, and went down to *Elst*, where he Preacheth openly in the Parish Church, having the power of that Church; and the means belonging to it. This *Denne* Prescheth much

against Tithes, whereby he draws the people after him: He hath put down all singing of Psalms in his Church. He Preaches and Prays, and after he hath done, he calls to know if any be not satisfied; and then they stand up that will, and object, and then he Answers. Others of the Brethren that will, meet Mechanicks, one, two, or more sometimes, do Exercise after him. About the time the Ordinance came forth against the Preaching of Lay-men, there was one Exercised in the Church of *E/ly* (he was supposed to be a Souldier of the Army) against the Ordinance forbidding the Preaching of persons not ordained; shewing how unlawful it was to restrain men, and ought not to be obeyed. There is also one *Tandy* or *Dandy* who comes sometimes to *E/ly* and Preaches there, and about that countrey, who tells them of Revelations and Miracles, and saith Revelations are ordinary with him. This Mr. *Denne* hath some kinde of strains in his Preaching, which affect and take the people much; as for instance, he will say thus, O Lord Christ, if thou wert now upon earth, and didst reveal the Gospel to men, they would call thee Anabaptist, Antinomian, Independent, who now calls us so. He would have Preached about Spring last on a Lecture day at *St. Ives*, but the Committee gave order against it; and being not suffered, he went to a Church-yard not far off that place, and under an Eve-tree he Preached, many following him, and shook off the dust of his feet against *St. Ives*, pronouncing many fearful woes against them for not receiving the Gospel. Mr. *Disborough* saith of him, he is the ablest man in *England* for Prayer, Expounding and Preaching. This *Denne* comes sometimes to *London*, where in *Lams Church* in Bell-Alley he Exercises; he was there lately, and the usual Theme that he is upon, is Christs dying for all, for *Judas* as well as *Peter*. He often Preaches this Doctrine (as those who have heard him do report) This is the everlasting Gospel, to believe that Iesus Christ hath died for all men; Turks, Pagans; and that all the sins of men committed against the Moral law, were actually forgiven and pardoned when Iesus Christ shed his blood; and none of them that ever men had committed, or should, were imputed to them; but men were only damned for not believing in Christ, and for nothing else. One Mr. S. a Minister in the city had conference with him of late, in *November 20*, as is set down in the last Letter, and to him he boasted he had been committed once or twice to Prison, as at *Cambridge* once; another time at *London*, and yet released. This *Denne* delivered his Opinions (which you may finde in the first Letter) in such a manner, as if he had been an Apostle sent from Heaven.

There

There is one Mr. *Erbury* that lived in *Wales*, who in the beginning of the Parliament was an Independent, but by degrees is fallen to many grosse Errors, holding universal Redemption, &c. and now a Seeker, and I know not what. This man was a Chaplain in the Earl of *Essex's* Army a great while, and did broach there many Antinomian Doctrines, and other dangerous Errors; but having left the Army a good while since, he was about *London*, and did vent his opinions here; but about Spring last he hath betaken himself to the Isle of *Ely* for his ordinary residence, from whence he takes his progresse into one county or another in private houses, venting his opinions amongst well-affected people under the habit of holinesse. In *July* last he was at *Berry*, where he Exercised in private, some forty persons being present, he declared himself for general Redemption; that no man was punished for *Adams* sins; that Christ died for all; that the guilt of *Adams* sin should be imputed to no man: He said also, that within a while God would raise up Apostolical men, who should be extraordinary to Preach the Gospel, and after that shall be the fall of *Rome*: He spake against gathering Churches, the Anabaptists Re-baptizing, and said men ought to wait for the coming of the Spirit, as the Apostles did; look as in the Wildernesse they had Honey and Manna, but not circumcision and the Paschever till they came into *Canaan*; So now we may have many sweet things, Conference and Prayer, but not a Ministry and Sacraments: And then, after the fall of *Rome*, there shall be new heavens, and new earth; there shall be new *Jerusalem*, and then the Church shall be one, one street in that city and no more. Not long after he had been at *Berry*, he went into *Northamptonshire*, and came to *Northampton*, where in a private meeting the main scope of his Exercise was, to speak against the certainty and sufficiency of the Scriptures, alledging there was no certainty to build upon them, because there were so many several copies; he was also at *Oundel*, *Newport-Pagnel*, and appointed shortly to return again to *Berry*.

There is one *Nichols* who lives about *Moor-fields*, that comes into *Stepney* Parish sometimes to draw away people, and hath drawn some away: He did to Mr. *Greenhil* face justify and maintain many wicked opinions; as that God was the Author of all sin, that all lyes came out of the mouth of God, and quored a place in the Book of *Kings* for it; That no man was sent to Hell for any sins, but cast thither only because God would have it so, with other such opinions; upon which occasion there was a meeting concluded of; and Mr. *Greenhil* and Mr. *Burroughs*, with many others, were at it (this meeting



meeting was a little before Mr. *Burroughs* fell upon the preaching of the power of the Magistrate in matters of Religion, and the point of Toleration) in which meeting Mr. *Greenhil* declared how this *Nichols* (for so his name was reported to me) came into their Parish of *Stepney*, corrupting people, and venting his opinions, and in this meeting some of them said this was not to be endured, and they said amongst themselves, what a sad thing it would be to have our children and wives drawn away; and it was propounded, Whether in such a case a man ought not to keep his wife and children from such a one; and it was answered, A man was a King in his own Family to rule and govern: And it was reasoned thus by some in the company, If one man may keep out such a one, whether some Families living near together, may not joyn to keep away such a one, and so whether a whole Town might not joyn to keep out such a one, and it was answered, yes: And then it was Replied, If a whole Town might, why not a whole Country, and so a whole Kingdom: but upon those words there was a little pausing and suspending. In this meeting Mr. *Burroughs* asserted in regard of these things, matters being so, there was a necessity both of the Government of the Church, and of the power of the Magistrate in reference to the Liberty of mens Consciences in point of Fundamental Doctrines, and that concern the power of godliness, and the keeping the peace: And Mr. *Greenhil* and Mr. *Burroughs*, either one or both of them concluded, It was a sad thing that a mans wife and children should be thus taken away by false Teachers, and there should be no means left against such a one but Prayers. At another time an Anabaptist and a great Sectary came to Mr. *Greenhil* and said, He might as lawfully Baptize a dog as a Believers childe. *Katherine Chidly* about August last came to *Stepney* (where she hath drawn away some persons to Brownism) and was with Mr. *Greenhil*, where she with a great deal of violence and bitterness spake against all Ministers and people that meet in our Churches, and in places where any Idolatrous services have been performed: Mr. *Greenhil* answered her by Scripture, and laboured to reduce to a short head all she had spoke, asking her if this were not the sum, namely, That it was unlawful to worship God in a place which had been used or set apart to Idolatry, under the Names of Saints and Angels: she would not hold to the stating of the question, but running out, Mr. *Greenhil* to convince her, told her that all *England* in this way and manner had been set apart to St. *George*, and *Scotland* to St. *Andrew*, and so other Kingdoms to other Saints: so that by her grounds it was unlawful to worship God in these, and so by consequence any where in the world: but instead of being satisfied or giving any answer, she was so talkative and clamorous, wearying him with her words, that he was glad to go away, and so left her.

There is one *Marshal* a Bricklayer, a yong man, living at *Hackney* (a great follower of *Mr. Randal*) who infects many with his Error: This man in the presence of some godly understanding Citizens maintained, That *Paul* when he complained in the 7 c. of the *Rom. of the body of death*, &c. was a Novice, and understood not Christ in the promise; and that he for his part understood the mystery of God in Christ better then *St. Paul*; and he said of the Scriptures, they were as other Writings of men, every one had writ as they conceived: and at the same time one of *Marshals* company spake thus to the Citizens, The Scripture is your golden Calf, and you dance about it: This *Marshal* further maintained there was no Hell, but all men should be saved, wicked as well as good, and all other creatures who shall return unto God: Agsin, all the hell that is, is in this life, which is nothing else but the legal terrors and fears men had in their consciences: that the Scriptures are full of contradictions, and all sin is more from God then from men, because in him they live, move, and have their being: that it is unlawful to kill any creature that hath life, because it came from God: and though this man had gone forth for a Souldier, yet he held it unlawful to fight with, or kill any man.

On the Fast-day *February* 27. 1644. three men, two whereof were house-keepers, and the other a yong man, an Apprentice, dwelling all in *Woolchurch* Parish or thereabouts, in the Afternoon out of curiosity and Novelty, went to one of the private Churches in *Bell-Alley*, where when they were come, the house was very full; and attending to him that spake to the company, they heard him say, and one or two more took his part, That Christ was no more God then he or any of them there, and that they were as much God as Christ was: And though Christ was a Prophet and did Miracles, yet he was not God. One of these three *Mr. M.* trembled at the hearing of it, and called to the other two to come away for fear the house should fall upon them, and so left them: The sum of this was given in to a Committee of Parliament, under the hands of these three persons, being Earwitnesses. And upon occasion of this Discourse, I relating it to some Divines of the Assembly, they told me that *Mr. Nye* had spoken it in their hearing, that to his knowledge the Denying of the Divinity of Christ was a growing opinion; and that there was a company of them met about *Coleman-street* a *Welshman* being their chief who held this opinion. And in *June* last a Citizen of *London*, both godly and of good understanding told me, that about a moneth before on a Lords day in the Afternoon, he was at a private meeting, where for the space of two hours, two yong men (one of them not above 20 years of Age) defended stoutly, and brough many Scriptures to prove that *Iesus Christ*

Christ was not God Essentially, but God Nominally; and that Christ was a creature before he took flesh.

There is one *Clement Wrighter* in *London*, but anciently belonging to *Worcester*, sometimes a Professor of Religion, and judged to have been godly, who is now an arch-heretique and fearful Apostate, an old Wolf, and a subtle man, who goes about corrupting and venting his Errors, he is often in *Westminster-Hall*, and on the *Exchange*; he comes into publique meetings of the Sectaries upon occasions of meeting to draw up Petitions for the Parliament or other businesses. This man about 7 or 8 years ago, fell off from the Communion of our Churches, to Independency and Brownism, and was much taken with Mr. *Robinsons* Books, as that of the Iustificacion of Separation; from that he fell to Anabaptism and Arminianism, and to Mortalism, holding the Soul Mortal (he is judged to be the Author, or at least to have had a great hand in the Book of the *Mortality of the Soul*.) After that he fell to be a Seeker, and is now an Anti-scripturist, a Questionist and Sceptick, and I fear an Atheist. This *Wrighter* is one of the chief heads of those that deny the Scriptures to be the Word of God; and that questions all points of Christian Religion: He hath vented himself to some in City and Countrey, as to Mr. *Cole*, Mr. *Farthing* Mr. *P.* a Minister, also to an honest man of *Winchester*, who lived in *London* because of the Cavaliers. He spreads Papers and Questions about the City, giving them to such whom he thinks he may corrupt, and that will be faithful to him. A true copy of several of his Questions, are by a providence come to my hands, and I can prove it to be his, and name the person if any good might come of it, to suppress and punish this grand Impostor and Seducer. This *Clement Wrighter* about Spring last did assent to Mr. *Farthing*, (from whom I have it in writing, written by his own hand) That man hath no immortal Soul, but when he dieth, all of man sleepeth till the Resurrection; and that the Scriptures are not the Word of God, neither in the Translation, nor yet in the Original tongues, so as to be an infallible foundation of Faith; that the Scriptures are writings onely probably to be believed as the Story of *Henry the Eighth*: He further said, That there is no Gospel, no Ministry, nor no Faith, nor can be, unlesse any can shew as immediate a call to the Ministry as the Apostles had, and can do the same Miracles they did: He also maintained, That no man was damned but for rejecting the Gospel; and that none could reject the Gospel, but those that had it rendred to them as they had in the Apostles dayes, being confirmed by Miracles. On *April* the 9. 1645. being that day commonly called Easter Wednesday, Mr. *Cole* Book-seller in *Cornhil*, in his



own Shop ( I going to him to help me to an unlicensed Book ) amongst other discourse told me, That divers persons whom about four years ago he thought as godly as any , were now fallen to deny all things in matters of Religion, and held nothing , but laboured to Plunder men of their Faith : and that many of these were vicious in their lives , as well as Heretical in their judgments: and some of them would come into his Shop , and had spoken fearful blasphemies not fit to be named : as that the Virgin *Mary* was--- ( I forbear to mention what followed.) And as he was thus speaking to me , there was coming on the other side of the way, and crossing over towards the Exchange *Clement Wrighter* , and I spake to Mr. *Cole* of him : whereupon Mr. *Cole* said, I, there's one that makes it his business to Plunder men of their Faith: and if he can do that upon any , it fattens him , that's meat to him. About two Moneths ago in *November* , came to my hands a Paper of Questions given abroad by *Clement Wrighter* , about the Ministry, Church, and two several Baptisms appertaining to the true Ministry of the Gospel : very dangerous and subtile Questions which I forbear to Print , till I can have time or some other to put them forth with an Answer. On the first of *December* this last moneth , was a meeting in *D. Staffe-lane* , of some of several Sects , Seekers, Antinomians, Anabaptists, &c. to consult about Liberty of Conscience : how all these might have the Liberty of Practising their own way, and that with peace of the Kingdom : At which meeting were also some Presbyterians : where, upon occasion of debating things in reference to pretended Liberty of Conscience , one of the Presbyterians moved this Question, *Whether they met here as Christians , or as men only* : To which Question one of the Sectaries ( whose name is Mr. *W.* ) desired to know why such a Question was asked , or such a doubt made , that they should not meet as Christian men : unto whom the Presbyterian Replied , because he had heard that some of that company denied the Scriptures to be Word of God : and being bid to name them if he knew any such , he named Mr. *Wrighter* , saying, it hath been so related to me from others , and I desire to be satisfied from himself, Whether he do deny the Scriptures to be the Word of God : and put the Question to *Wrighter* , saying , I desire to know whether you do hold the Scriptures to be the word of God ; but *Wrighter* would give no Answer, neither I nor no ; but in stead of any satisfaction given, one of that company, and a great friend of *Wrighters* , one Mr. *Wallin* fell upon the Presbyterian, asked him how he would prove the Scriptures to be the Word of God : and said, I will argue it with you , and maintain it that you shall not prove the Scriptures to be the Word of God : and after these two had done reasoning (*Wrighter* being all this while silent) the Presbyterian said to *Wrighter* , I am now confirmed in it that you deny the Scriptures to be the Word

of God, because being charged with it and so Publicly, you do not deny it.

Among all the confusion and disorder in Church-matters both of opinions and practises, and particularly of all sorts of Mechanicks taking upon them to preach and baptize, as Smiths, Taylors, Shoemakers, Pedlars, Weavers, &c. there are also some women-Preachers in our times, who keep constant Lectures, preaching weekly to many men and women. In *Lincolnshire*, in *Holland* and those parts, there is a woman Preacher who preaches, (its certain) and tis reported also she baptizeth, but thats not so certain. In the Isle of *Ely*, (that Island of Errors and Sectaries) is a woman-preacher also: In *Hartfordshire* also there are some woman preachers who take upon them at meetings to expound the Scriptures in Houses, and preach upon Texts, as on *Rom. 8. 2*. But in *London* there are women who for some time together, have preached weekly on every *Tuesday* about four of the clock, unto whose preachings many have resorted. I shall particularly give the Reader an account of the preaching of two women, (one a Lace-woman that sells Lace in Cheapside, and dwells in *Bell-Alley* in *Colemanstreet*, and the other a Majors wife living in the *Old Baily*) who about a Moneth ago, the second *Tuesday* in *December* (as I take it) did preach in *Bell-Alley* in *Colemanstreet*, the manner whereof is as follows (as I had it from a godly Minister of this City, who was there present an eye and ear-witnesse of it.) Three women came forth out of an inward room or chamber, into the room where they used to Exercise, and where some company waited for to hear them; These women came with Bibles in their hands, and went to a Table; the Lace-woman took her place at the upper end; the Gentlewoman the Majors wife sat on one side by her; the third woman stood on the other side of the Table; the Lace-woman at the upper end of the Table, turned her self first to this Gentlewoman, (who was in her hoods, necklace of Pearl, watch by her side, and other apparel sutable) and intreated her to begin, extolling her for her gifts and great abilities; this Gentlewoman refused to begin, pleading her weaknesse; and extolling this Lace-woman who spake to her; then the Lace-woman replied again to the Gentlewoman, this was nothing but her humility and modesty, for her gifts were well known; but the Gentlewoman refused it again, falling into a commendation of the gifts of the Lace-woman; whereupon this Lace-woman turned her self to the company, and spake to some of them to exercise, excusing her self that she was somewhat indisposed in body, and unfit for this work, and said if any one there had a word of exhortation let them speak; but all the company keeping silent, none speaking: Then the Lace-woman began with making a speech to this purpose, That now those dayes were come, and that was fulfilled which

was spoken of in the Scriptures, That God would poure out of his Spirit upon the handmaidens, and they should prophecy, and after this speech she made a prayer for almost half an hour, and after her prayer took that Text, *If ye love me, keep my Commandements*; when she had read the Text, she laboured to Analyze the Chapter as well as she could, and then spake upon the Text, drawing her Doctrines, opening them, and making two uses, for the space of some three quarters of an hour: when she had done she spake to the company, and said, if any had any thing to object against any of the matter delivered, they might speak, for that was their custome to give liberty in that kinde (but though there was a great company both of men and women) yet no man objected, but all held their peace: Then the Gentlewoman that sat at the side of the Table, began to speak, making some Apology that she was not so fit at this time in regard of some bodily indispositions, and she told the company she would speak upon that matter her Sister had handled, and would proceed to a Use of Examination, whether we love Christ or no: and in the handling of it, she propounded to open what love was, and what were the grounds of our love, and how we should know it: and as she was preaching, one in the company cried, *spack out*: whereupon she lifted up her voice: but some spake the second time, *spack out*, so that upon this the Gentlewoman was disturbed and confounded in her discourse, and went off from that of love to speak upon 1 John 4. *Of trying the spirits*, but she could make nothing of it, speaking non-sence all along: whereupon some of the company spake again, and the Gentlewoman went on speaking, jumbling together some things against those who despised the Ordinances of God, and the Ministry of the Word; and upon that some present spake yet once more, so that she was so amazed and confounded, that she knew not what she said, and was forced to give over and sit down: The Lacie-woman who preached first, seeing all this, lookt upon those who had interrupted her Sister with an angry bold countenance, setting her face against them, and she fell upon concluding all with prayer, and in her prayer she prayed to God about them who despised his Ambassadors, and Ministers that he had sent into the world to reconcile the world: whereupon some fell a speaking in her prayer, Ambassadors, Ministers, you Ambassadors! with words to that purpose: and upon those words she prayed expressly that God would send some visible judgement from heaven upon them: and upon those words some of the company spake aloud, praying God to stop her mouth, and so she was forced to give over: In brief, there was such laughing, confusion, and disorder at the meeting, that the Minister professed he never saw the like: he told me the confusions, horror, and disorder which he saw and heard there, was unexpressible, and so he left them, fearing lest the candles might have gone out  
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and they have slain to kill or mischeif one another. The next Tuesday after there came a world of people, to the number of a Thousand first and last to Bell-Alley, to hear these women Preach (as an Inhabitant of that Alley related it to me) but these women because of the multitude did not preach there, but preached in the Old-Baily the same day, and since have Preached in a house near the French Church; where, on Tuesday being the 30 of *December*, another Minister heard them, and related that he saw a great deal of lightnesse and vanity among some that were at that Exercise. And on Thursday the 8 of *January* near the French Church at one Mr. *Hils*, one Mrs. *Atto-way* (one of the women by all the description of her spoken of before that Preached in Bell-Alley) at three of the clock in the afternoon Preached, where about fifty persons men and women were present. In her Exercise she delivered many dangerous and false Doctrines: As, 1. That it could not stand with the goodnesse of God to damn his own creatures Eternally. 2. That God the Father did raige under the Law; God the Son under the Gospel; and now God the Father and God the Son are making over the Kingdom to God the Holy Ghost, and he shall be poured out upon all flesh. 3. That there shall be a general restauration, wherein all men shall be reconciled and saved. 4. That Christ died for all; with several other Errors and conceits. She told them for her part she was in the Wildernesse, waiting for the pouring out of the Spirit. When her Sermon was done, (which was above an hour) she said, If any one had any exception against what she had delivered, she was ready to give forth her light; and if they could demonstrate she had Preached any Error, to hear them; she said she was desirous that all the glory should be given to God, and was willing to impart or give out that dram of light the Spirit had given her; that she desired to lay down her Crown at the feet of Christ; and wished that shame and confusion might cover her face for ever if she had any confidence in her self. After she had done speaking, a Sister stood up first and objected what warrant she had to Preach in this manner; the Preaching woman interrupted her and said she knew what she meant, that she ought onely to Preach to those that were under Baptism: and further, she said she disclaimed that she took upon her to Preach, but onely to Exercise her gifts; for, she could not be evinced that any in the world this day living, had any Commission to Preach. Then her Sister asked her what warrant she had to Exercise thus; she Answered, her grounds were 1 *Pet.* 4. 10, 11. *As every man hath received the gifts, &c.* and that in the 10. of the *Hebrews*, *Exhort one another*, and in the 3. of *Malachi* the 16. and in *Titus*, *That the elder women ought to teach the younger*: Further she professed, That when she and her Sister began that Exercise, it was to some of their own Sex; but when she considered the glory of God was mani-  
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felsted in Babes and Sucklings, and that she was desired by some to admit of all that pleased to come, she could not deny to impart those things the Spirit had communicated to her: but still her Sister insisted upon the former objection, and said she ought not to Preach to the world; and said she would speak more freely, but that there was a multitude there. Then another Sister spake to this second Sister, that truth sought no corners, why should she say so? Then a man stood up and asked the Preaching-woman what she meant by those who were under Baptism: she Answered, under a Gospel order: He Replied, what was that? she said, all that were baptised being not believers. Then a second was objected, Who baptised *Simon Magus, Ananias and Saphira*? Mrs. Atto way Answered, she doubted whether they did according to their Commission in baptising them. In her prayer this she-preacher prayed God that all those who were present, and did not acknowledge his weak ones that spake for the spirit of God, that he would discover the iniquity of their hearts. She also in her prayer gave thanks for the occasion of their meeting, that they had been quiet without distraction, which they were not the former day: and to the men present that brought an Argument for Infants Baptism, she gave an Answer to it. He asked her what Baptism was? she Answered, she was not very fit to Argue those Questions, and went from the Table to the fire side: and then another Sister said, You have heard what was delivered, and may rest satisfied. I was informed also for certain this week by a Minister who came out of *Kent*, that at *Brasted* where Mr. *Saltmarsh* is Preacher, there is a woman Preacher, (one at least if not more) in which company besides Preaching, 'tis reported (as this Minister saith, very commonly) that they break Bread also, and every one in their order.

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**I**N September last, Die 25. being at a Merchants house in *London*, there came in one Mr. T. who related that in his Family there were but four persons, himself, his wife, a man, and a maid-servant, and saith he, we are of several Churches and wayes; I am of the Church of *England*, my wife was of one Mr. *Jacobs* Church; but she is faine off from that Church (as many others have) and is now of none, doubting whether there be any Church or no upon the Earth; my maid-servant is of *Paul Hobsons*; my man belongs to a company of which there are some twenty or more young men, who meet together to Exercise, but sing no Psalms, abominate the hearing of our Ministers, keep none of our dayes of Fasting nor Thanksgiving.

In July last, about the 16 day, I was informed from good hands of persons living in Colchester, that there were some Sectaries of that Town, who held the day of judgement was suddenly to come, and an Earth-quake would be shortly in that moneth. They made a Question, Whether they should lay in any provisions against Winter; but all their speech was of preparing to go to Jerusalem, from whence they should be taken up: They moved one Mrs. M. who is a Seeker, to go with them; but she answered, she was not provided for such a journey: Some of them went up to London to speak with a Jew (as they reported) who acquainted them with these matters, and gave them directions about their journey.

There is one Paul Hobson a Taylor, who comes out of Buckinghamshire, and is now a Captain, having been in the Armies, who hath been a Preacher a great while: This man when he was in the Army, where ever he came, he would Preach publicly in the Churches, where he could get Pulpits, and privately to the Souldiers; the subject matter of his Sermons was much against Duties, and of Revelations, what God had revealed to him; he was a means to corrupt some precious hopeful young men who went out of London; and preaching one time against Holy Duties, (as an understanding man who heard him, related to me and other company) he spake thus: *I was once as legal as any of you can be. I durst never a morning but pray, nor never a night before I went to Bed but pray: I durst not eat a bit of Bread, but I gave thanks: I daily prayed and wept for my sins, so that I had almost wept out my Eyes with sorrow for sin: But I am perswaded when I used all these duties, I had not one jot of God in me.* This Paul Hobson is one of those whose hand is subscribed to the Confession of Faith of the Anabaptists, set forth last Winter. This Paul Hobson preached in Newport-Pagnel, and thereabouts, in contempt of the Ordinance of Parliament made the last April: After he was once taken and questioned for it, and let go, he comes back again and does it the second time, in contempt of the Governor of Newport-Pagnel that then was, and misbehaved himself; also when apprehended, uttering many bold and seditious speeches; that they would acquaint their friends in the House of Commons of their bad usage, that they were resolved to make this businesse the leading case of the Kingdom for all the godly party; adding, that if the godly and wel-affected party were thus persecuted, they should be forced to make a worse breach then that was yet, when they had done with the Kings party; and saying, when they had made an end of the war with the Cavaliers, they should be forced to raise a new Army to fight with them: The matter

Vide Master Prynns Fresh Discovery of New Lights, in Epist. Dedicat.



of *Hobson* and his confederates preaching these, was against our Church, Ministry, Childrens Baptism, some of them boasting of working miracles, and

Mr. *Prynnes* fresh Discovery, pag. 13.

Mr. *Prynnes* Lye confounded, pag. 31, 32.

casting Devils out of men possessed; all which the Reader may finde in Mr. *Prynnes* Book called, *A fresh Discovery of New Lights*; and the truth of them asserted the second time, in a Book intituled, *The Lye confounded, or a breif Resutation of John Lilburns Lyes and Calumnies*. Sir *Samuel Luke* sent him up here for a contempt against an express Ordinance of Parliament, and the businesse was referred to a Committee, who heard and read the Examinations of the Witnesses, and the proofs of the charges against him, but I know not how it came about, instead of some exemplary punishment, this *Hobson* was presently at liberty and preached the very next Lords day in *Moorfields* or thereabouts (as I am informed from good hands) and preaches ever since on week dayes and Lords dayes: Every Wednesday in *Finsbury-fields* in *Checker-alley* in the Afternoon he preaches, where some three or four moneths ago he preached on Col. 3. *If ye be risen with Christ, seek the things*

*Paul Hobson*, pag. 47. Christ the effect not the cause of the love of God.

*Hobson* p. 13. Christ the effect not the cause.

that are above, and said, *Ye are risen above the Law, and above the World*. This *Hobson* hath Printed a Book of Sermons which he hath preached, in which there are many Errors, As Christ did not by his death purchase life and salvation for all, no not for the elect. For it was not the end of God in the coming

of Christ, to purchase love and life; but Christ himself was purchased by love that he might make out love, and purchase us to love, for Christ came not to reconcile God to man, but man to God: Secondly, That the unction which the Saints are said to receive from the Holy One, 1 John 3. 20. is one with the Christhood of Christ. Besides these, there are many strains of Antinomianism, Libertinism, and unwholesome words which are not according to godlinesse, in that Treatise of *Discovery of Truth*, pag. 63, 65, 66.

He hath also lately Printed a Discourse against Baptizing of Children, upon occasion of that Disputation that should have been between Mr. *Calamy* and some of the Anabaptists, and now he gives out that he is sent for by a Colonel to come to *Bristol* to do some service there, (as if he had not done mischief enough in *London*) and truly 'tis a sad thing, that in all the Towns and Cities (for the most part) taken by the Parliament forces, this should be the fruit of it, That Errors and Heresies should abound there, and Sectaries of all sorts get places of profit and power, and be the men all in request for Offices and imployments. I have been told from a good hand, of a Letter lately written from *Bristol* from a very godly man that lives there, and is well known

known to be so, to a godly Minister in this City of London that hath some relation to Bristol, the contents whereof are as follows: \* That here at Bristol none of the Townsmen or Countrey are taken in to be employed in any service, or put into any place, or lookt upon with any respect that are godly, unlesse they be men of the New Light and New way, but Malignants are rather preferred before them; and if things go on thus, I will leave the Kingdom, or words to this effect.

\* This Letter was written before Major Gener. Skippon coming down to Bristol.

There is one Lam who was a Sope-boyler, and a Church that meets in Bell-Alley in Colemanstreet, called Lams Church: This man and his Church are very Erroneous strange Doctrines being vented there continually, both in preaching and in way of discoursing and reasoning, and strange things also done by them both in the time of their Church-meetings, and out of them. Many use to resort to this Church and meeting, the house, yards full, especially young youths and wenches flock thither, and all of them preach universal Redemption. In their Church meetings, and Exercises there, is such a confusion and noise, as if it were at a Play; and some will be speaking here, some there: young youths and boyes come thither, and make a noise while they are at their Exercises, and them of the Church will go to make them quiet, and then they fight one with another. Lam preaches sometimes (when he can get into Pulpits) in our Churches. On the fifth of November 1644, he preached at Grace Church in London, where he had a mighty great Audience, and preached universal Grace, the Arminian Tenets; and he preaches in the Countreys up and down: he preached at Gilsford in Surrey, in one of the Churches, about the beginning of September last, and would have preached at Godalming the same week, some coming to the Minister for leave, and the Minister denying, Lam came himself to him to have had the use of his Pulpit on a Lords day. This Lam with one Oats and others of that Church, use to travel up and down the Countreys to preach their corrupt Doctrines, and to Dip. Lam and Oats were at that time when he preached at Gilsford, going to Portsmouth; and at another time an Essex Minister told me, that Lam and one Tomlins with others, were travelling in Essex to do the Devils work, and that these men were sent down from the Church as a Church Act into the County of Essex to make Disciples and propagate their way, and indeed into most Counties of England (where these men can go with safety) some Emissaries out of the Sectaries Churches are sent to infect and poyson the Counties, some out of Lams, some out of Kiffins, some out of others. About September last, one Kiffin an Anabaptist went his progresse

in *Kent*, and did a great deal of hurt: and I have been informed from good hands, by the means of some that are acquainted and intimate with them, that notonely Emissaries from *London* go into these nigher Counties, as *Essex*, *Kent*, *Suffolk*, *Hartford*, *Cambridge*, &c. but into *Yorkshire* and those Northern parts (since reduced to the Parliament) and no doubt also into the West: and several Sectaries went early to *Bristol* and those parts, as one *Master Bacon*, *Simonds*, &c. and into *Wales* also, so that we are like to have Sectarism like a universal Leprosie over-spread this whole Kingdom: I pray God keep it out of *Ireland*; and I hope *Scotland* by Gods mercy, and the benefit of the Presbyterial Government will keep it out there. But to return to *Lam* and his Church in their Church-meetings, they have many Exercisers, in one meeting two or three, when one hath done, there's sometimes difference in the Church who shall Exercise next, 'tis put to the Vote, some for one, some for another, some for Brother *Tench*, some for Brother *Bat*, some for Brother *Oats*; and strangers who come thither, will make a cry, and cry out for whom they like best as well as the Church, as a young man of *Ipswich* coming thither of novelty, and the Question being put, who should Exercise next, Brother *Bat*, or Brother *Tench*, he cryed out, Brother *Bat*, Brother *Bat*; in this Church 'tis usual and lawful, not onely for the company to stand up and object against the Doctrine delivered when the Exerciser of his gifts hath made an end, but in the midst of it, so that sometimes upon some standing up and objecting, there's *pro* and *con* for almost an hour, and falling out among themselves before the man can have finished his Discourse. *Oats* who is a great Dipper and Preacher among them, delivered in *Bell Alley* in *Colemanstreet* not long ago, That the Doctrine of Gods eternal Election and Predestination was a damnable Doctrine and Error; and in the same place since the Disputation should have been between *Master Calamy* and the Anabaptists, this *Oats* Preached, That their Disputation should be forbidden by the Civil Magistrate, was the greatest affront that ever was offered to Jesus Christ, since the forbidding of Peter and John to speak in the Name of Christ. Of this *Lams* Church there is one *Mills*, who married a wife, and when he had got her estate, would keep company no longer with her, nor will allow her any thing; she hath often complained to the Church of him, but they jeer her; she hath followed him, but he is ready to strike her (as she complains) and can have no redresse: the Members of this Church are generally loose, many of them turn Seekers, and slight the Scriptures much. In the latter end of the Lords day many persons, some of other separate Churches, and some of our Churches will go to this *Lams* Church for novelty, because of the disputes and wranglings that will be there upon Questions, all kinde of things started and vented almost, and several companies in the same room, some speaking in one



one part, some in another. On a Lords day lately in *Lams Church* in the Evening, there were three or four companies wrangling together, and putting questions, some maintaining that the regenerate part in a childe of God was perfect, as also one Mr. P. a Member of Mr. *John Goodwins Church*, reasoned for a possibility of men to be saved who are not elected. Upon the Ordinance of Parliament coming forth against mens Preachings who are not ordained Ministers, the last Lord Mayor having information of Mechanicks Preaching in *Colemanstreet*, appointed some Officers to go and see: they coming to the house where *Lams Church* was in *Bell-Alley*, took a young man about twenty yeers of age a *Weaver*, and *Lam*, at their Exercises: the Church abused these Officers, and called them persecuters, and persecuting Rogues; but *Lam* gave better words, and desired they might be let alone till they had finished their Exercises, and they would upon their words meet them, and be forth-coming at my Lord Mayors house about six of the clock; whereupon the Officers gave them that liberty, and according to their words they came; being brought before the Lord Mayor that then was, his Lordship asked the young man first, why he preached, and what warrant he had? his answer to the Lord Mayor was, *O Lord open thou my lips, and my mouth shall shew forth thy praise: God had opened his mouth, and he must shew forth Gods praise.* My Lord answered him, *He might shew forth the praise of God in the discharge of his Calling, and otherwise in his place as a private Christian.* My Lord asked him, *how long he had been a Preacher?* he answered, *ever since he had been a Disciple:* my Lord asked him, *how long that had been?* he answered, *ever since he was baptized:* my Lord replied, *hath your mouth been opened ever since your Infancy?* he told my Lord, *his Infants Baptism was no Baptism; but he had been Baptized not above six moneths.* Then my Lord spake to *Lam* of his Preaching, saying, *You have transgressed an Ordinance of Parliament;* he made answer, *No, for he was a Preacher called and chosen by as Reformed a Church as any was in the world.* My Lord took Bail of them to answer it before a Committee of Parliament, and they appearing, were committed for a while, and then let out by the means of some friends they have, and have preached since more openly and frequently then before; so that the late Mayor when he saw that the Committees of Parliament suffered their own Ordinances to be thus contemned, committed no more of them, neither doth this present Lord Mayor, seeing it is in vain.

Now unto all the former Sectaries both in City and Countrey, I might adde a particular Relation of these following: One *Kiffin* a great Anabaptist, one *Patience* his fellow Preacher, that would not be suffered in

*New England*: One Master *Cox* who came out of *Devonshire*, an Innovator, and great time-server in the Bishops time, that against the will of the Bishop of *Exeter*, Doctor *Hall* his Diocesan, brought in Innovations into his Parish Church, (as some godly people that came out of those parts have informed me) who hath put out a Pamphlet, called, *A Declaration concerning the publike Dispute which should have been in the publike meeting House of Alderman-bury, the third of December concerning Infants Baptism*: One *Thomas Moor* of *Lincolnshire* a great Sectary and Manifestarian that hath done much mischief in those parts: One Master *Wallin* a Seeker, and a dangerous man, a strong head: One Master *Robinson*, who is commonly reported to be the

Master *Prynnes* Discovery of New Lights, pag. 9. Vid. *Lilburns* Letter to Master *Prynne*. Vid. Letter to a friend of his from prison. Vid. *Lil.* Innocence and truth justified. Letter to *Lilburn* of Englands lamentable slavery and remedy. Vid. Dr. *Bastwicks* just defence against the calumny of *John Lilburn*.

Author of that Book called *Liberty of Conscience*, Printed in the year 1643. and by Master *Prynne* spoke of as the supposed Author of many other scandalous Books: One *John Lilburn*, a darling of the Sectaries, who hath Printed strange Letters against Master *Prynne*, the Parliament, the Ordinance of Tithes, the Assembly and Black-coats, and hath carried himself in an unparalleld way of insolency and contempt of Authority, a great stickler in the meetings at the *Windmill Tavern*, and drawing up Petitions for the Parliament, at

which meetings he hath spoken strange things, and in which Petitions strange clauses have been inserted, (as godly Christians, ear and eye-witnesses have informed me,) a man who pretends great piety, holiness, and suffering for the truth of God, as his own Books, and his friends Letters of him give out; and yet from good hands of godly Ministers and others, he is reported to be a man of a loose life, prophaning the Lords day in Sports, one who is a Player at Cards, one who will sit long with company at Wine and Tipling, and hath done all he hath done for money; Printing Dr. *Bastwicks* Books for money in the Bishops times to set up with, went out in the Parliaments service, being so necessitous before the Wars, that he knew not what to do for himself and his family; and it may without all breach of charity be judged, that he hath Printed several Pamphlets (which being unlicensed, and of such kinde of Arguments, sell dear) and abused the Parliament so intolerably and fearfully several wayes, and all to get money. One Mr. *Bacon* who was sometimes of *Glocester*, and Preached several Erroneous Doctrines, and after conviction and all fair dealing with him, being incorrigible, was cast out of *Glocester*, but here in *London* hath been entertained in the house of a great man, one *Barber* an Anabaptist about *Thredneedlestreet*. One Master *Bachiler*, the Licenser general of Books, not onely of Independent Doctrines, but of Books

Books for a general Toleration of all Sects, and against Pædo-Baptism, &c. One Randal who preaches about *Spittle-yard*, a great Antinomian and Familist, a man of a loose life, and large conscience; but there would be no end of naming all. I shall give a breif Relation of two more onely, and that shall suffice for present. The first is one Mr. Knowls, who would not be suffered in *New England*: But about four yeers ago came into old *England*; he preached at *Christophers Church* behinde the *Exchange*, a little after his coming over, That the use of prescribed *Lyturgies*, as the *Book of Common-Prayer*, was *Idolatry*, and all they that used it should be damned; and it was delivered so absolutely without any condition of repentance or forsaking it, that it much startled: This man a little after discovered himself to be an Antinomian, and was in a Brotherly way delt with by some Ministers meeting at Mr. *Calamies*; and after some reasoning and debate (if my memory doth not extremely fail me, which it seldom doth in matters of this nature) he and Mr. *Simpson* the Antinomian, set their hands to a Paper drawn up of some Propositions, concerning the *Moral Law* and the *Ten Commandments* delivered by *Moses*; and yet after that complaints were made to the Ministers by some godly Christians of either one or both, preaching against those points they had subscribed, This *Knowls* went into the Army which was under the command of the Earl of *Manchester*, where he did a great deal of mischief; and afterwards coming to *London*, Preached at *Bow* in *Chenp-side* openly against *Childrens Baptism*, which then gave so great offence, that he was complained of to the Parliament for that Doctrine; where after some time he getting free, went down into *Suffolk*, and there paid his reaks not onely for preaching strange Doctrine, but in such a tumultuous, seditious, factious way, (going, as I have been informed) with some armed men accompanying him, and preaching in the Churchyard, when he could not in the Church, and getting up the Pulpits when the Sermon or Lectures had been ended, against the will of the Minister and Parish, so that there were several Riots and Tumults by his means, so that he was sent up by some in Authority in that County, with Articles and Complaints against him to a Committee of Parliament: and after he got off from that Committee (as the Sectaries finde too many friends in Committees, of which there are many sad examples) he goes, and in the heart of *London*, in great *St. Hellens*, next door to the publike Church, keeps in the time of publike worship his meetings, where for a long time great resort was to him, some of the Neighbors having told me, that according to their estimation they could not judge the number lesse then 1000, which many dayes resorted thither: and after his Landlord would suffer him to stay no longer, now in *Finsbury Fields* he is set up, and hath made a great meeting house by breaking one Room into another (as I am informed also.)

And



And lastly, this *Knowls* is one of them who dares keep publike Disputations (though it is well known he is a weak man, and sorry Disputant) with Ministers of the City against Pædo-Baptism, and is one of them whose hand is subscribed to the Declaration lately put forth concerning the publike Dispute which should have been concerning *Infants Baptism*.

The last of all is one Mr. *Peters*, the Soliciter General for the Sectaries, who came out of *New England* about four yeers and four moneths ago, concerning whose Preaching, practises and proceedings in City and Countrey I could write a whole Book, having received certain informations from honest men, ear and eye-witnesses of his Preaching and carriage; but it is too long to tell you what he hath vented against the Assembly, Presbytery, the Reformed Churches, Directory, yea, and Parliament in his way, and how he hath pleaded for Antinomians, Anabaptists several times, and how often in Pulpits he hath taken his leave of *Old England*, and every Spring for some yeers told them of his present going to *New England*: This man is an Ubiquitary here and there, in this Countrey, and that Countrey, in the Army, and at *London*: When ever the Independents or some other Sectaries are a-

A known godly man of some quality in *London* present at the meeting to consult of chusing Burgeslies, informed me, that he heard him with his own mouth relate that to be the end of his coming. And for the West, such and such great Commanders in the Army (whom I forbare to name) would take a care of that.

about any great designe or businesse, he must be sent for, though from the Army: As for instance, at the siege of *Bristol*, when almost ready to be taken, in the height of Action he must come up from his charge to *London*, to go ride about the Countreys of *Kent*, *Sussex*, *Barkshire*, *Buckinghamshire*, &c. to stir them up to chuse good Parliament men; of whose Preaching at *Reading*, *Greenstead*, &c. I could give the Reader an account, but that I must study brevity. And now that their designe for a Toleration hath lately more vigorously been prosecuted and pursued then

heretofore, I am perswaded Mr. *Peters* late coming up from the Army hath been in relation to that, though there may be some other ends too of his coming. And Mr. *Peters* is so bold, daring, and active for the Sectaries, that against all their own Church-principles (their most sacred, that of the power of the Church) Mr. *Peters* is kept here, and must not go to *New England*: And for that I will tell the Reader this story, Mr. *Peters* had expresse Letters from the Church of which he is a Minister, without all excuse or longer delay to come away to *New England* as this last Summer; himself meeting a Minister of my special acquaintance, told him, I am now going for *New England* shortly: To whom my friend said, I, you have been long a going, I will not beleve it. Mr. *Peters* replied, I, but now I go, certainly I must, the Church hath

hath commanded, written peremptorily for me, and drew out the Letters. But upon occasion of the Churches writing thus for Mr. Peters going to New England, there were \* meetings of several Independent Ministers (of the Grandees) to consult and resolve this case of Conscience about Mr. Peters going, considering the peremptory call of the Church; the result and issue of these meetings was, That Mr. Peters being so useful a man here, should not go, but stay in England; and the objection of the command of the Church being urged, it was answered and so Resolved, \* That if the Church

were twenty Churches that sent for him, he should not go. I will onely particularly speak of one passage in Mr. Peters Sermons, & then I have done with him. He hath frequently in City and Countrey in many places, as at Chelmsford in Essex, and at several Churches in London, Preached, That if it were not for Livings of Two or three hundred

pounds a year, there would be no difference between the Presbyterians and Independents (wickedly and maliciously insinuating to the people) as if the Presbyterian Ministers opposed the way of Independency, and stood for Presbytery, because of great Livings, a thing our souls abhor, and could by many demonstrations refute: But I will onely say this, That set aside \* Doctor Burges 400. l. per

Annum, so much sticking in the stomachs of the Independents, it will be found that several of them have greater maintenance, & better outward Accommodations, of Sequestred houses, Libraries given them, preferment for children, friends, with other advantages, besides their maintenance in their private Churches, then any Presbyterians have that I know of: And I believe it would be found upon search, That Mr. Peters the Independent, hath had Two or three hundred pounds a year, and better some years since he came over into England: He hath had the Archbishops Library

given him, a hundred pounds in money at once by the House of Commons, his pay in the Army (though he be so much out of it) he bought (as I am

told from those that know it) of \* Apparel, Hangings, and such like, at one time, as he could not get

less then Two or three hundred pounds by, besides all the sums of money

\* A godly Minister who was present at the Debates told me this, and many more particulars of their meetings.

\* No Presbyterian Synod or Assembly ever took that power upon them against the expresse call of the Church, and without hearing the Church speak so peremptorily, to determine.

\* This Sum exceeds not the yearly value of what he hath cheerfully parted with, since the beginning of this Parliament (as I have good Information) besides the 1100 l. of his own personal Estate in Money to the Publike Cause, notwithstanding his great charge of Children. To say nothing of his indefatigable Activeness for the Parliament in the Countrey, City, Army & Assembly.

\* Of Plundered goods.

that have been given him for his pains in *Ireland* and *Holland*: And I believe if he be well called to an account by the Committee of Accompts, for all the moneys he hath received in *Kent* in the first or second years of the Wars, and all the moneys for sending poor Children over into *New England*, with Receipts in other places, which I may not hear of, nor cannot give so good a reason of as of the former: it may be found an Independent hath had as good a Living, Two or three hundred pounds a year, and that free of all Taxes, as any Presbyterian in these times, with his Parsonage of Three or four hundred a year. And this may suffice for a Narration of the proceedings of several great Sectaries. Now I will adde a few remarkable passages, and so come to the third Part of this Book, the Corollaries and Observations upon the whole.

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*An Extract of two Letters lately Written.*

Good Mr. *Edwards*, my hearty thanks premised for the Letters received from you the last week: I am much comforted, and so are all with us, that pray for the peace of *Jerusalem*, that the City, both Ministers and People, are for the greater part so united in their desire of Government, and for the suppression of Schism that Gangrens our Church and State. Things are in a sad posture with us, giddy people have all encouragement from some that are in place, to separate from communion with us: They grow very bold and insolent; no Magistrate dares controul them; let Ministers but do their duties in confuting their Opinions, the mouths of men are filled with obstreperous clamours against them: Many Ministers that affect popularity, though otherwise Orthodox, grow meally mouthed, and dare not open their mouths against them, but stand in a condition of Neutrality, till they see which way the wind will blow. The Directory and Assembly are much scorned and slighted. One of our gravest Lecturers (I wish I could say discreetest) hath ever since our meeting about Classical Assemblies, opened himself with much bitterness against the Parliament, Assembly, and Scottish Government, calling the Parliament stout-hearted, the Assembly a rotten company, the Government Ecclesiastical in *Scotland*, a filthy stinking Government: the Independents do out-wit and out-act their Brethren that dissent from them. Its a sad thing to think that so much blood hath been spilt, and vast sums of money spent, if in the end we should have a *Toleration*: O what promises have we had of Uniformity in Religion, both in Doctrine and Discipline! But the Sons of *Zerubbabel* are too strong for us, *Sed sedet in calis arbiter aquarum*; and the Unity of the City raises up my hopes, that God will confound all Machivellian



chivellian policies, for that liberty that will not stand with Christianity, and the Kingdoms safety. I am glad to hear that you are appearing in Print again, *I pede fausto*. Never any thing was written since the Parliament began, that gave so full satisfaction, nor that gave these Incendiaries of our times such an incurable wound as your last Book did. As I am writing one sends me Mr. Burroughs Book of the divisions of our times. I look into the middle of it, where he labours to make the Prelatical and Presbyterial parties the causes of all our broyles; so do your Cut-purses in a croud cry out, *Beware of the Cut-purse*. I hope in one of your Books you have washt off the dirt this man throws in our faces: much every where is written against the Presbyterial Government without controul: I commend you and your great undertakings to his Blessing and Protection, whose Name is our strong Tower, and rest

January 7.  
1645.

Your fellow-labourer and  
sufferer in the Lords Work.

MY dear Brother and Friend, I know not to whom almost in the world to communicate my self as to you in the perpetual troubles of this Town. The last Fast day Mr. E. did in publike name the publike Preacher in his Sermon, as the principal Author of all this \* uprore; and that all mischiefs were acted under the wings of the publike Preacher, he not distinguishing between Independents and other Sects: And because two years since I made a very short Apology why I Preached on *Christmas day*, he cryed up Mr. S. his Antagonist for a holy Saint of God: old Mr. F. for a glorious Saint, and that every stone the Boys cast at him, was a Jewel, comparing the pretended Abettors, to *Cutpurses, Thieves, Rogues*. He complained how the Saints were persecuted alive and dead, and gave instance in an Anabaptist which the last week Mr. C. Minister, staid for some time from being buried, denying him in his life time all his Dues, but told the people this poor man shall judge them at the last day. Here comes News down of a *Toleration*, and the Sectaries say they have Letters inform them, that they shall yet tread upon the necks of Gods Enemies. Goodman S. the last Night could not hold the glorious News, but said their friends in the Parliament told them they shall have a *Toleration*. All things here tend to apparent mischief; communicate these things

\* The uprore was that on the 25 of December last, commonly called *Christmas day*, the Apprentices would have all the shops of the Town shut; most of the Town were shut, and some being open, the Apprentices in a tumultuous disorderly way came and would have those shut up, and when they were shut up the Apprentices departed.

to Mr. E. and the Assembly men; send me word what is fit to do to vindicate my self; to suffer it is intolerable. My yearly means besides is detained: Some Ministers that some weeks since were Presbyterians, have declared themselves the last week *tantum-non* Independents. Dear friend, for Christs sake minde me in this businesse, for its conceived abroad, that I am the Author of all disorders here; and that which lies near my heart, is, That some Presbyterians think so, and so destroy their own interest.

*Thine in Jesus Christ.*

**H**AVING given the Reader a particular Narration of many of the Sectaries, with a true copy of several Letters, and an Extract of others: I will adde a few remarkable Passages concerning them, and so come to the third and last part of this Book. On the 24 of *December* last, a Citizen of good worth in this City related to me at his own house in the hearing of many others, That on Monday being the 22. of *December* going to hear Mr. Bridge Preach on Fishstreet-Hill, in the Chancel of that Church, a little before the Sermon began, he saw a man with some people gathered about him, speaking to them; and heard him say, *That men in the later dayes (speaking of these times) should have more light then the Apostles had, and that we should not tie our selves to the imperfections of the Apostles.* About the beginning of *May* last, a judicious godly Minister who came out of the Countrey, told me in the hearing of a Gentleman also, that the Sectaries say they have Grievances: 1. *The Assembly of Divines.* 2. *The Scotch Army.* 3. *The Committee of both Kingdoms.* 4. *The House of Peers.* 5. *The House of Commons meddling thus with matters of Religion.* Novemb. last the 11. I was Informed for certain, from the testimony of an honest godly man, that would not tell an untruth for Ten thousand pound, who was also an Ear-witnesse, That at *Kiffins* the Anabaptists Church, when their Exercises were finished, a Paper was given in to this effect, which was read to know a Reason, *Why they met every first day of the week, according to the custom of the Nations? And why about Nine of the clock, according to the custom of the Nations? And why they Preached and Prayed so long, according to the custom of the Nations?* At the same time also a woman spake in that Church, and some cryed, *Speak out:* Whereupon *Kiffin* told the Church, he would relate the whole matter, which was, That this woman being sick, she sent for him; he coming to her, Prayed and Anointed her with Oyl upon her Brest and Stomack, but yet she did not mend upon it; whereupon she sent again for him; he remembering the words of the Apostle, *That it was the Elders of the Church,* he took with him his Brother *Patience*, and so they Prayed over her, and Anointed her with Oyl, and she was raised up, and

and desired that thanks might be given unto God for it; and upon further enquiry of this Anointing, besides the third Letter speaking of it, I have it brought me two or three other wayes.

I have been Informed for certain, and that upon a second enquiry after the truth of it, that on the 12. of *Novemb.* last, here met a matter of Eighty Anabaptists (many of them belonging to the Church of one *Barber*) in a great house in *Bishopsgate-Street*, and had a Love-feast, where five new Members lately Dipped were present; the manner of their meeting was as follows, taken from the relation of one of their own Members who was at it: When the company was met together they began with Prayer; after Prayer, every one of the company kneeled down apart; and *Barber*, with another of their way, went to each of them one after another, and laid both their hands upon every particular head, women as well as men, and either in a way of Prayer, prayed they might receive the Holy Ghost; or else barely to every one of them used these words, *Receive the Holy Ghost*: After these words they sat down to Supper, which was dressed for them by a Cook: When Supper was ended, before the cloth was taken away, they administered the Lords Supper: After the receiving of that, in the close a Question was propounded, *Whether Christ dyed for all men, or no?* which they fell into Dispute of; and being late, Eleven of the clock of night, and the party who related it having a great way home, left the company hot at this Disputation, which was likely to hold them some time; the party who relates this was somewhat troubled at this new businesse of laying on of hands thus, as not well knowing the meaning of it; but upon enquiry, the party relates so far as could be learned upon asking some other of the Members; the meaning is this, That such persons who now after the laying on of these hands shall have Gifts, must be sent to Preach into the countreys, yea, into the streets openly and publikely, yea, to the doors of the Parliament Houses; and the forenamed party said, The like had been done in another Church of the Anabaptists before; and added, They agreed to forbear a while from sending them into the streets publikely, and to the Parliament to Preach, till they should see how things would go.

A little before the choice of Common-Council men for the City of *London* for this present year, the Sectaries used all means, yea, and tumultuous dishonest ways to get faithful godly well-affected men to the Parliament, who were Presbyterians, not to be chosen, and to bring in Independents, and Independentish persons in their room; in so much that some Independents went about to several houses where they thought they were likely to find any acceptance, and spake against the old Common-Council men, casting aspersions upon them; yea, I was assured from good hands, that Papers with names of old Common-Council men were thrown about the Wards into several houses, against



gainst those they would not have chosen (who yet were men that were as well affected to the Publique as can be desired, and have done as much) and other Names put in whom they would have chosen : And because I would be certain of this report, I desired the person who related it, to help me with one of these Papers, who accordingly did, and I here Print it *verbatim*, that the world may see what stirring fellows these Sectaries are, to scatter about such things. O U T, *Glide, Read, Meredith, Hart, Blackwel, Jesson, Hobson, Randal. IN, Parks, Vaughan, Doyley, Sheaf, Read, Fenton, Baber, Hart.*

Two well affected Citizens related to me Decem. 18. That speaking with an Independent Minister in this City of Paul Bests damnable Doctrines against the Trinity, and of his Blasphemies for which he was Imprisoned : He answered, *This Imprisonment would do no good at all. It was Replied, What if this Best or any Arrian would gather a Church, and vent his Opinions, shall the Magistrate suffer them? What must be done in this case?* The Minister answered, *Cause him to sweat with Arguments; but there was no Authoritative power under the Gospel to remedy it.* These Citizens objected that in the 13. of Deuteronomy, *Whether such a man should not be punished as well as the false Prophet?* The answer was, *Christ in the Gospel had moderated things; Adultery was death under the Old Law, and yet Christ let the woman go away taken in Adultery; and so it was in this case.* One of these Citizens told me also, he spake of these things to another Independent Minister, who made answer to the same purpose, *That the Magistrate might not punish such; adding, The Magistrate had nothing to do in matters of Religion, but in Civil things only.* Another well affected Citizen, and a Common-Council man of good worth related it to me and others, That an Independent Minister within a few miles of London, one Mr. L. had said to him, *That men ought not to be troubled for their Consciences, but Papists should be suffered; and for his part, if he knew Papists who were at their Devotions of Beads, Images, &c. he would not have them hindered nor disturbed.* There is a godly man of good rank who lives here about London, had a man Servant would leave him and go to another Service; his Master asking the reason, he said, *He would have the liberty of his Conscience:* What's that? Replied his Master : The Servant made this answer, *I would have the Liberty of my Conscience, not to be Catechized in the Principles of Religion.* June last, the 21. day, a Gentleman of Bedfordshire told me, That a great Sectary in their Countrey, when the Minister was in the Pulpit on the Lords day, called to him to come down, and asked him *what he did there, saying, He had no calling:* This Sectary was brought before the Committee of Bedford, and there carried himself boldly, putting on his Hat before them. I enquired further of it, and another Gentleman of that Committee assured me it was so. The same Lords day also at a Town within a mile of the other place, a godly

a godly Minister being in the Pulpit, and Preaching upon Repentance, pressing it, a woman stood up and said to him openly, *That he Preached Lies and false Doctrine.* A Minister who was a Preacher in *Sussex* related to me, That he Preaching upon Sanctification and such Points, a Sectary publickly cryed out to him, speaking against him for it. I have these following particulars about disturbance in Preaching, and the boldness of the Sectaries against some godly Ministers who Preach against their Errors, given me in writing under the hands of Ear-witnesses, with their Names subscribed. Upon a Fast day, 1644. a godly Minister Preaching in *Burghs Church* at *Colchester*, a Sectary spake these words, *That I will be one of the first that shall pluck (naming the Ministers Name) out of the Pulpit, and knock his brains out, and all such bawling Curs as he is.* Another Minister Preaching in *Colchester* against Schism, in the time while he was Preaching, a Sectary spake these words with a loud voyce, so as all that stood near were disturbed, *O what a vile wretch is this? O what a Devil is this?* And when Sermon was immediatly done, *O what an Enemy of Gods People is this? He hath Preached Blasphemy: That he came from the Devil, and to the Devil he would go:* Which words she spake aloud. And because *Christ-Church* troubles the Sectaries much, and *T. E.* Preaching there, as it seems by Mr. *Burtons* late Reply to *The Door of Truth* opened; and his brief Answer to Dr. *Bastwick's* two late Books, page 24. I will therefore acquaint the Reader of two Passages onely of the insolency and disorder of the Sectaries, in reference to *Christ-Church* (though indeed as many can witness, they have all the time from the beginning of that Lecture by railing and wicked reports, by hubbubs and stirs, by laughing and fleering in the face of the Congregation, and in the midst of the Sermons, sought to blast and cash it) The first is a Paper given me up into the Pulpit, as in the nature of a Bill, which I here set down verbatim.

To Mr. *Edwards*; Sir, You stand as one professing your self to be instructed by *Christ*, with abilities from God to throw down Error; and therefore to that end do Preach every Third day: May it therefore please you and those that employ you in this work, to give these leave whom you so brand, as publickly to object against what you say when your Sermon is ended, as you declare your self; and we hope it will be an increase of further light to all that fear God, and put a large advantage into your hands, if you have the Truth on your side, to cause it to shine with more evidence, and I hope we shall do so with moderation as becometh Christians.

Tours, William Kiffin.

The second is that about the beginning of September; in my Sermon having

some passages against the preaching of illiterate Mechanick persons, one stamp with his foot and said aloud, *This Rascally Rogue deserves to be pull'd out of the Pulpit*: Upon these words half a dozen more who stood near him said, *Let's go pull him out of the Pulpit*: Whereupon, one Mr. B. spake to them, and the first man who rail'd on me, called him Rascal too, and so all of them went out of the Church.

October last, 25 day, one Mr. C. a godly Minister told me, That about three or four days before, hapning into the company of one Mr. Vicars (who lives at Colchester, as the Minister reported to me) and reasoning against the way of Independency, Mr. Vicars wish'd him not to be so earnest against it, for he was confident within three moneths there should be a *Toleration* established; and this he spake from knowing men who knew it, and could help to effect it: Whereupon Mr. C. told him, he would speak of this freely in the City, Army, Countrey, that he had thus reported there should be a *Toleration*.

In October last, the 16 day, one Mr. F. told me, he thought many of the Sectaries would ere long be against Civil Government as Ecclesiastical; for saith he, a Minister a Sectary spake it in my hearing, and the hearing of others, very boldly and openly, That the people ought or might call the Parliament to an account for their money, and the great Taxes laid upon them; and if the Parliament had called the King to an account for his Impositions and Taxes, why should not the Parliament as well be called to account by the People? And he added moreover they would be, with other words to that effect.

In *Septemb.* last, there was a Petition drawn up by some well-affected Citizens, and sent about to be subscribed by hands of well-affected people, to be presented to the Parliament for the speedy settling of Church-Government, shewing the great mischiefs, as the broaching of all abominable Errors, &c. for want of it, which was brought to the hands of one Mr. Alley, that he for Stepmey should get hands for it (as others did for other places) this Petition being brought to Mr. Alley by well-affected men, he carried it to Dr. Hoyle, Dr. Hoyle gave order it should be read in the Church after Mr. Burroughs had finished his morning Lecture, that so many people being together, they might with less trouble have a subscription of hands: Whereupon Mr. Burroughs (though he had done his Exercise) yet he stands up and speaks against subscribing of it, using Arguments against it, that it came thither from no Authority but the Vicars, and how could they subscribe to a Petition for a Government which they never saw, nor knew what it was? with other Arguments. Mr. Greenhil also in the Afternoon fell bitterly upon speaking against the Petition, and warning the People not to subscribe it by any means; And this Master Alley was baited and rated by several of the Sectaries, and them of that way that he met with; both in the street, and upon



upon the Exchange, and in all places they gave him reproachful speeches, saying, he sought the blood of them: whereas all he did, was, that the Petition coming to him, he carried it to the Dr. but got never a hand to it, and all he did was openly too: be-  
 filer, this man is a great Friend of Mr. *Burroughs* and Mr. *Greenhil*, having pleaded for them in my hearing, alwayes speaking honorably and tenderly of them, and expressing also his desire of liberty and indulgence for them as being godly and learned men (but the man being conscientious & seeing the mischief of Toleration and the good of settled Government, was willing this Petition should go on) yet this man was thus used. Mr. *Greenhil*, also on the Fast-day following, which was the 24 of *Sept.* fell upon this Petition in a bitter manner, giving this Petition many Epithites, 9 of 10 (as it was related to me, and it should be so, 'tis much in Mr. *Greenhil* accounted a moderate man) as scandalous, seditious, tyrannical, and such like, speaking against Presbyterial Government, that it would be more tyrannical then Bishops, and would you return into *Egypt* again? and either Mr. *Greenhil* or Mr. *Burroughs*, upon occasion of this Petition, said, was this all your kindnesse to them in the Army that had done so much for us? with such like passages. Mr. *Burroughs* also, as in the forenoon at *Steepley*, so the same Lords-day at *Cripplegate*, warned the people against this Petition, and among other Arguments said, What, will you have us banished from you? (whereupon some of the people wept) and told them in the Pulpit, he would resolve any that should come to him of the unlawfulness of that Petition. The next day some well-affected Citizens went to his house to be resolved, who put him to it, and made him even sweat again; he asked them whether they were of this Parish, and said if they were not of this Parish he would not resolve them; but still they put him to it wherein it was unlawful, and some of them that were with him report Mr. *Burroughs* said little, but his wife spake much, and took upon her, and said it was a second *Binions* Petition. Mr. *Wells* of *New-England* spake against this poor Petition too, with many other of the Independents and Sectaries of all sorts; some of them were not ashamed to say it was a *Digbys* Petition, and made by *Digby*. Many also of the Pamphletiers (who I think are the pensioners of that party, and I am sure one of them being lately tryed to insert into his weekly News the Petition, presented at the choice of the new Common Councel, confessed ingenuously he could not, for he was engaged to the other side) branded this Petition, *The Perfect Passages*, as promoted by persons ill affected, invented by the Lord *Digby*, to make fractious in our Army, a very dangerous Petition, and

The Reader may observe the violent spirit of Sectaries against all persons and things that please not them.

Vide Perfect Passages, Num. 49. from September 27. 1648.

if any be not of this minde, if they will but repair to Mr. Burroughs or any well affected Minister, they may be further satisfied. The *Moderate Intelligencer* as voted to be false, scandalous, and that a Committee should inquire out the Author to be punished; besides, he makes it to be a quarrelling with our friends, and making enemies of them, and unreasonable; so also the *Perfect Occurrences* of that week, with others of them had a sting at this Petition and the Petitioners.

November last, the 18 day, so soon as I came out of the Pulpit at *Christ Church*, at the very foot of the Pulpit stood a man Gentleman-like all in scarlet, a yong man, but being duskish, I could not perfectly discern his countenance; he desired to speak a few words with me, so I stood still, and these were his words, (which immediately upon parting with him, I told some friends who came into the Vestry to me,) Sir, You speak against the Preaching of Souldiers in the Army; but I assure you, if they may not have leave to Preach, they will not fight: and if they fight not, we must all flie the Land and be gone: both you and I must not stay here; for these men who are Preachers, both of Commanders and Troopers, are the men whom God hath blessed so within few moneths, to Rout the Enemy twice in the field, and to take in many Garrisons of Castles and Towns (as I remember he said to the number of 21,) and I thought good to let you understand so much, and this is all I have to say: To whom I Replied never a word, because the people were coming by us, as also to prevent all occasion of tumult, but parted with the Gentleman fairly.

In Decem. 1644. coming into Mr. Smiths Shop in Cornhil near the Exchange where some persons were, there was some discourse about *Liberty of Conscience*, and *Tolerations*, whereupon I spake against it, and Mr. Cole Bookseller confessed he was against a general *Liberty of Conscience* by what he saw and knew; for he knew a company that were a Church, to which he had once thoughts of all other Churches to have joyned himself a Member, who now deny the Scriptures to be the Word of God, and have meetings to reason against the Scriptures: whereupon I asked him what Church they were; he said a Church of Brownists within these few years; he alledged also their Reasons why they denied the Scriptures, because there were untruths contained in them, with other Reasons which I forbear to name, unlesse I annexed an Answer to them. I said to Mr. Cole, If they denied the Scriptures, then they could not believe Iesus Christ, they must question him; he replied, he had objected that; and for Iesus Christ, they held there was such a one because of Histories, as they did believe there was a Queen Elizabeth because Chronicles make mention of her. Others passages were spoken.

spoken of the Holy Ghost which I forbear to speak of. Mr. Cole related also he went on a Fast-day in the Evening to finde these persons out, and found them playing at Tables; so in the close I desired the company that stood by, as Mr. Burroughs a godly Minister, (not Mr. Burroughs of the Assembly) Mr. Smith, with some others, to bear witness: what Mr. Cole had said, and told him I would not conceal it, and bring guilt upon my self, but acquaint Authority with it; and accordingly with my hand, Mr. Burroughs, and Mr. Smiths subscribed, it was given in to a Committee. This Mr. Cole hath often said it to Mr. Smith (as if he be called he is ready to be deposed) that he knew many who met to dispute against the Scriptures, and hath been at their meetings, and once shewed him one of them, telling him his name: he also at another time told Mr. Farthing that he knew many who denied the Scriptures, and that for three Reasons which he gave him, the very same he named in my hearing, and the hearings of Mr. Burroughs and Mr. Smith. And so much for the second part of this Book.





THE  
THIRD PART  
OF THE  
BOOK:

Consisting of certain Corallaries and Observations upon the Errors, Blasphemies and Practises of the Sectaries laid down in this Catalogue.

1. *Corallary.*



Ence then we may take notice from all the Errors, Heresies, Blasphemies, and Practises of the Sectaries, laid down in this Catalogue, of the great evil and mischief of a Church being long without a government, and of the not timely suppressing Errors, and wantonness of Opinions, but suffering them to grow; we may here see what 'tis to despise and let alone a small Party; a spark not quenched may burn down a whole house, and a little leaven leaveneth the whole lump: So small Errors at first, and but in a few, grow to be great and infect many: as one *Arrius* over spread the world, and a few Sectaries five years ago, are grown now to many thousands. As a City without walls and bulwarks; as a Garden and Vineyard without a hedge and fences; as an Army without Discipline are exposed to spoil, wasting and ruine; so is a Church without Ecclesiastical Government. We in this may be a warning to all other Churches and Nations, and are indeed a Beacon on fire upon a Hill, to teach all to take heed of leaving a Church destitute of Ecclesiastical Government, and of taking away one before they settle another: I am confident that if the Parliament had foreseen and known what they do, what a flood of damnable Heresies, Errors, Blasphemies and

Practises are come in upon us since we have been without Church-Government, they would not have let this Church been so long without one, but would have prepared and provided to have set up a new, when they took down the old: But it may be it will be said that the want of Church-Government is not the cause of all these Errors and miscarriages, but the true cause is the intermission of the Civil Sword, and that Church-Government if it were speedily settled, as is desired, would not, nor cannot remedy these Evils; 'tis onely the Magistrate proceeding against them by Laws and punishments, and the Ministers Preaching against them which are likely to do it; but as for Church-Discipline, that would neither prevent nor redresse things, and this I finde in Mr. Coleman's *Brotherly Examination re examined*, page 10. and in the *Vindication of four serious Questions concerning Excommunication and Suspension*, page 58. 59. (an Author whom I greatly love and honour for his former sufferings, and for his parts of learning and piety) and this is a great Objection in the mindes and mouths of many, especially those who are for the *Erastian* way: Unto which Objection I have provided a large, full and satisfactory Answer (as I conceive) wherein I shall make good those things: That the want of Ecclesiastical Government is the great cause of our Heresies, Schisms, Confusions; and that till that be settled, these evils will not be remedied: That Ecclesiastical Government without Civil backing it, when 'tis in power and efficacy in its Classes, Synods, Assemblies, hath both prevented and remedied those mischiefs, and that the Civil Government without Ecclesiastical, will never heal nor redresse them, with divers other particulars: But because I have already exceeded that number of sheets I intended, and therefore may not enlarge much, and yet this Objection must be spoken to fully, (which I cannot do in a few lines) I will therefore in two or three sheets by it self, shortly within a few weeks (God permitting and assisting) give the Reader an Answer to this Objection, and shew a greater necessity and benefit of Ecclesiastical Government then many in these times imagine.

2. *Coral.* Hence then we may see it is more then time to settle the Government and Discipline of the Church, and that fully and effectually, the civil Magistrate also concurring and backing it with his civil power, least many more damnable Heresies come in upon us, and we be destroyed by rents and divisions: the Errors mentioned in this Catalogue, beside many others not here named, cry aloud and call for a speedy settling of Church-Government, and to put some stop to the wilde beasts that come in to devour and lay all waste: and though many say, *The time is not come*, *Mr. Saltmarsh his new Query*, *the time is not come, that the Lords House should be built*, that it is unseasonable now, and a new *Query* hath been put out to retard the settling of the Presbyterian Government with passages in Sermons, and

weekly News Pamphlets to the same purpose: yet it will be found it is more then time in Gods account, God speaking now to such people as he did in Hag. 1.4,9. Who can read this Catalogue of Errors, Heresies, Blasphemies, and Practises of the Sectaries here in *England* within these four last yeers, and not say it is time to settle Government? What will these things come unto if let alone a little longer? and what will we do in the end thereof? what will our men fall into, what will they not preach and do if Government be not quickly settled? There had need be a *Ne ultra* set up; some among us are faine to horrid strange wayes, come already to deny the Scriptures, the Trinity, the Divinity of Christ, the Immortality of the Soul, Hell, Heaven, yea, to scoffe at Scriptures, and is it not time to put a stop then? Some yeers ago Ministers who preached before the Parliament complained of the Church not being settled, and then said it was high time to build the house of God, for which Sermons they have had thanks given them, and were ordered to print them. The Parliament some yeers ago thought it time the Government of the Church should be speedily settled, as is evident by their Orders and Declarations in Print, February 16. 1643. (now two yeers past wanting but three weeks) the Parliament speaks thus, *That considering the many urgent reasons of having the Government of the Church speedily settled, the Lords desire the House of Commons to joyn with them in sending to the Assembly, to hasten and speed their advice to the Houses of Parliament, for the settling of all things that concern the present Discipline of the Church, April. 9. 1642. The Lords and Commons do declare, That they intend a due and necessary Reformation of the Government and Liturgy of the Church, and for the better effecting thereof, speedily to have a consultation with godly and learned Divines.* And I might quote divers passages out of Declarations, and Transactions, between both the Kingdoms of *England* and *Scotland* in reference to Church-government, wherein three yeers ago they mutually expresse their great sense of the want of perfecting and enjoying a Reformation in Church Government: But I will onely name one, which is in a Reply of the Lords and Commons to the Brotherly Answer which the general Assembly of *Scotland* made unto a Declaration formerly sent unto them from the Parliament; The words are these, *And according to our former Declaration of the seventh of February, Our purpose is to consult with godly and learned Divines, that we may not onely remove this, but settle such a Government as may be most agreeable to Gods holy Word; most apt to procure and conserve the peace of the Church at home, and happy union with the Church of Scotland, and other Reformed Churches abroad, and to establish the same by a Law, which we intend to frame for that purpose, to be presented to his Majesty for his Royal Assent. And in the mean time humbly to beseech His Majesty that a Bill for the Assembly may be passed in time convenient, for the meeting to be by the fifth of November next, the miserable estate of the Church and Kingdom not be-*



ing able to endure any longer delay. And without all doubt, if before the Assembly met, the miserable estate of this Church and Kingdom was not able to endure any longer delay, and that two years ago there were many urgent Reasons of having the Government of the Church speedily settled, then now it is high time the Church and Government were settled, the condition of this Church being seven times more miserable now, then when those Declarations were put forth, most of the fearful Heresies, Blasphemies, and Practises being broached and acted since, and many of them not so much as whispered before: And as concerning the speedy settling of the Church Government, let all whom it concerns consider well of this Dilemma; either we shall have a Church Government, or not; either the establishing of the Presbyterian Government is intended, or not; if it be not intended to settle it at all, then to speak only of unseasonableness and hastiness, it is but a meer shif and colour; then let it be declared so, let it be told us there shall be no Church Government settled: but if it be really intended, and said Church Government must be and shall be settled half a year or a twelve moneth hence; then why not now presently? if it be unseasonable now, if this an unfit time, will it not be as unseasonable, as unfit, half a year hence? when can we think the Sectaries and those who oppose the present settling, will judge it seasonable? do not delays in all good things hinder and make men more unfit? if we be unfit now, shall we not be more unfit half a year hence? will it not be more difficult? will not the Sectaries increase more and more? besides, many other rubs that may come in, and that will by the Sectaries be cast in on purpose to hinder? Do we not in experience see it now harder, and finde it more difficult to set up Church Government, then two years or a twelve moneth ago, and yet we then thought within a while, we should finde it more easie? and will it not be so next year, and half a year hence? The Sectaries know this well enough (as being politicians) and therefore labour so by all means and wayes to delay the settling of Government: All that the Sectaries desire is but time, and to let things lye as they do, give them but time and they have enough (politicians will work out all things in time, and many things fall out between the cup and the lip) one of the grand Practises and Designes of the Sectaries, all along hath been to delay, retard, keep off all settling for which they have started many things, found out many wayes of diversion, cast in many blocks and obstructions, fomented and heightened jealousies and fears, took advantage and wrought upon the lusts and humours of men, *cum multis aliis*, and that the Sectaries are all for gaining time, I will give two instances: A Minister who is a Sectary, in the beginning of these unhappy wars, said to a noble Minister

*Si nunquam bene si aliquando  
quare non modo. Responsum E-  
piscopi. Aug. in vita August.*

*Qui non est hodie eras minus  
aptus erit.  
He that gaineth time gaineth  
life.*

one Mr. D. his great acquaintance then upon some discourse of the wars : if the wars would continue fifteen yeers, or would to God the wars would continue fifteen yeers, and in that time we might do our work. Another Minister of that way prayed not long since, about *Sep.* last, O Lord, give thy precious servants time, it being expressed in such a manner as the Minister who heard him told me, by what went before he could not understand it, but of gaining time to effect their work in. And for a conclusion of this second *Corallary*, I say no more, either let there be a speedy settling of Church Government and the civil Magistrates backing it effectually, or there will be speedy ruine : Our Religion will be lost, and men will turn so fast, either Malignants or Sectaries, that Government will come too late, there will be none to govern, and the malignity of the disease will be gone so far, and get such deep rooting, that the remedy and medicine, though excellent and powerful, will not reach it : this is the sense and cry both of Ministers and people, of the body Representative,

\* *Vide Petit.* 16. Jan. of L. M. Ald. Com. Coun. And that Church Government may be speedily settled before we be destroyed one by another through rents and divisions.

and body Represented, as is to be seen in their \* Petitions, and heard in their dayly discourse: and certainly, in this case *vox populi* is *vox Dei*, every week: yea, every dayes delaying of settling Government now, is more then moneths or half yeers before : For now Blasphemies, Heresies, strange

Practises are come to a height, and grow more in a week or moneth now, then in a yeer before : tis now tide, and water comes in apace, and therefore if the banck be not made suddenly up, all will be over-run and drowned : The veins are open and the body bleeds apace, and if there be not a speedy stopping of the vein, it will be too late : every day brings forth some new Monster of opinion, and Blasphemies swarm and increase every where. Now since that part of my Book hath been printed which speaks of the Errors, Heresies, and Blasphemies : I have been informed of, and met with divers particulars, but will here insert two only. The first was related unto me in the hearing of others, by an understanding honest Citizen this present *Jan.* 20. in the evening, That he lately heard a woman say there were lies in the Scripture ; and speaking to him said, you make an Idol of the Scripture, and you speak as good Scripture to me as the Scripture, that place in *Gen.* 6. 6. *It repented the Lord made man*, was a lye : he told me also he heard a man finde fault with that story in *Genesis*, of *Noah* being angry with *Ham* for seeing his nakednesse, and telling his brethren, and said he would confute the truth of that story (namely, that *Hams* fact towards *Noah*, was not as is recorded in Scripture, but something else) by a Story related of *Noah* in a Book called *The Wandring Knight*, which speaks otherwise (the particular Story named to me, because it is so abominable I forbear to mention it) unto whom this Citizen Replied, I hope you will not compare that idle Book of *The Wandring Knight* with the Scripture;



yes, saith he, but I will, for 'tis as good Scripture as that. The other is a passage in a Printed Book call'd *Toleration justified* (which came forth this present January 20. and was openly dispersed at *Westminster*, given by Sectaries into some Parliament mens hands) where there is a formal pleading for Toleration of Blasphemy, of denying a Deity and the Scriptures in Page 8, 9. and that no other mean must be used but Reasons and Arguments. In one word to finish this *Corollary*, and to come to a third, the time past may suffice us to have let the House of God lie waste, and people to have had their wills, walking in Licentiousnesse, Lusts, Schism, Heresies, and abominable Blasphemies: Now therefore we had need redeem the time by speedily and effectually sealing the Church-Government, because the dayes are so evil, no longer suffering them to live the rest of their time, to the lusts and errors of men, but to the Will of God.

3. *Corol.* Hence we may manifestly and experimentally see, what the mischief, evil, and danger of a Toleration, and pretended *Liberty of Conscience* would be to this Kingdom, and what it would prove and produce: If onely the intermission of Government for a time to quett on and look ore things: if a kinde of connivance and bare suffering of many persons (though some have been questioned, imprisoned, and molested, which no question hath awed and restrained much) have brought forth so many damnable Heresies, horrid Blasphemies, fearful Practises, and that into the open light, being publicly pleaded for, yea, and set forth to the world in print: What would a legal and formal Toleration produce? What would be the effect of pretended *Liberty of Conscience* so much contended for in these times. if that were established by authority of Parliament? If a few yeers permission and connivance without exemplary restraint hath had such effects and fruits among us, what would one twenty yeers Toleration of all Religions and Consciences enacted by a Law do? If in this time wherein the Sectaries have been probationers upon the trial of their good behavior, under hope of a formal Toleration, according as they carried themselves (which without all doubt hath somewhat kept them in) they have vented so many Errors, Heresies, &c. what will they not fall to, when they are for themselves, and in the possession of a Toleration? This Land is become already in many places a *Chaos*, a *Babel*, another *Amsterdam*, yea, worse, we are beyond that, and in the high way to *Munster* (if God prevent it not) but if a general Toleration should be granted, so much written and stood for, *England* would quickly become a *Sodom*, an *Egypt*, *Babylon*, yea, worse then all these. Certainly, as it would be the most provoking sin against God that ever Parliament was guilty of in this Kingdom, like to that of *Jeroboam*, to cut it off and to destroy it from the face of the earth: so it would prove the cause and fountain



of all kinde of damnable Heresies and Blasphemies, loose and ungodly practises, bitter and unnatural divisions in families and Churches: It would destroy all Religion, and as *Polytheism* among the Heathen brought in *Atheism*, so would many Religions bring in none among us: let but the Reader well review and consider of all the Heresies, Blasphemies, Practises laid down in this Book, all broached and acted in *England* within these four last yeers, yet more especially within this last year; and if one man hath observed and gathered so much, what Armies of blasphemy and monstrous Heresies are there think we, if all that have been vented were drawn into one *Synopsis*? *Ex ungul leonem*, we may guesse by a part at the whole, and yet all these would be as nothing to what a *legal Toleration* within a few yeers would bring forth: Error, if way be given to it, knows no bounds, it is bottomlesse, no man could say how far *England* would go, but like *Africa* it would be bringing forth Monsters every day; a *Toleration*, like Opportunity, would make many Hereticks, cause many to broach and fall to that which they never meant; God appointed Government, both Ecclesiastical and Civil, to restrain mens nature and wantonnesse, as knowing what men would fall to, that there would be no end of his follies and madnesse if tolerated. Should any man seven yeers ago have said that of many in *England*, (which now all men see) that many of the Professors and people in *England* shall be Arrians, Anti-Trinitarians, Anti-Scripturists, nay, blaspheme, deride the Scriptures, give over all prayer, hearing Sermons, and other holy duties, be for *Toleration* of all Religions, Popery, Blasphemy, Atheism, it would have been said, *It cannot be*: And the persons who now are faine, would have said as *Hazael*, *Are we dogs that we should do such things?* and yet we see it is so: And what may we thank for this, but liberty, impunity, and want of Government? We have the plague of *Egypt* upon us, Frogs out of the bottomlesse pit covering our Land, coming into our Houses, Bed-chambers, Beds, Churches; a man can hardly come into any place, but some croaking Frog or other will be coming up upon him.

A *Toleration* is the grand designe of the Devil, his Master-peece and cheif Engine he works by at this time, to uphold his tottering Kingdom; it is the most compendious, ready, sure way to destroy all Religion, lay all waste, and bring in all evil; it is a most transcendent, Catholike, and Fundamental evil, for this Kingdom of any that can be imagined: As original sin is the most Fundamental sin, all sin; having the Seed and Spawn of all in it: So a *Toleration* hath all Errors in it, and all Evils, it is against the whole stream and current of Scripture both in the Old and New Testament, both in matters of Faith and manners, both general and particular commands; it overthrowes all relations, both Political, Ecclesiastical, and Oeconomical; and whereas  
other

other evils, whether Errors of judgement or practise, be but against some one or few places of Scripture or Relation, this is against all, this is the *Abaddon*, *Apollyon*, the destroyer of all Religion, the Abomination of Desolation and Astonishment, the Liberty of Perdition (as *Ausine* calls it) and therefore the Devil follows it night and day, working mightily in many by writing Books for it, and other wayes, all the Devils in Hell, and their Instruments, being at work to promote a Toleration.

There have been more Books writ, Sermons preached, words spoken, besides plotings and actings for a Toleration, within these four last yeers, then for all other things, every day now brings forth Books for a Toleration. The Devil for some thousands of yeers had not found out this Engine, nor made use of it to support his Kingdom; we shall never read of it in the Old Testament, nor finde it pleaded by the false Prophets and Idolaters against those Kings that punished them for their dreams and false prophecies, saying, *It is our consciences, and men ought not to be troubled for their consciences*, nay, the greatest patrons of *Liberty of Conscience* do confesse, it was not then; men might be punished under the Old Testament by the Civil Magistrate for their false Worshipps and Doctrine; but \* it is the will and command of God since the coming of his Son the Lord Jesus, a permission of the most Paganish, Jewish, Turkish, or Antichristian consciences and worshipps be granted to all men in all Nations and Countries; but upon the coming of Christ in the flesh, that the lying Oracles were dissolved, and that voice heard that the great God *Pan* was dead, and the Devil finding his Kingdom weakned in the world by the fall of those Oracles, and by so many being converted to the Faith of Christ by the Apostles, and daily likely to be more and more; the Devil then bestirred himself, and set pretended *Liberty of Conscience* on foot, after the experience of some thousands of yeers in the world, as the most powerful and likely means to recover and strengthen his Kingdom, and hath ever since from time to time made use of this Engine, especially in times of Reformation and places where he is casting out, using this pretence of *Liberty of Conscience*, as a means either to keep his own possession, or being cast out to enter in again. The first time we read of Satans making use of this plea of Liberty, in his Instruments and Ministers, is in 2 *Pet.* 2. 19. where the Apostle shews the false Teachers that brought in damnable Heresies, did tell them of liberty, while they promise

Within the space of five or six dayes there came out five Books that I saw, either wholly or in part, pleading for Toleration, Toleration justified.

Additional Reasons to the Ministerial Letter.

\* Bloody Tenet Preface.

Divine observations on the Ministers Letter.

Mr. Burroughes Sermon before the House of Peers.

Mr. Saltmarsh Smoke in the Temple.

them liberty, and Revel. 2. 14 15, 20. where some learned Interpreters upon that place shew, that Jezebel and those other false Teachers did under pretence of Christian liberty, since Christs coming, and under the Gospel, shew them a lawfulness of community of Wives, and of eating things sacrificed to Idols; and ever since in several ages of the Church, the Devil hath improved it, more and more as he hath seen his advantages, and the times backing it: He strongly set it on foot in the primitive times by the Donatists and other Hereticks, and in later ages by the Anabaptists, Familists, Arminians, Socinians, and in our dayes by all the Sectaries, now bestirring himself to keep a footing in this Kingdom by Toleration, yea, being wroth at his casting out in Popery, Superstition, Prelacy, he strives and endeavors by this pretended liberty of conscience, to enter in with seven other spirits more wicked then before, and to dwell here, and to make the last estate of *England* worse then the first. And therefore I hope the Parliament, Assembly, Ministers, City, and the whole Kingdom, considering the evil of a Toleration, will cry it down, and abominate the very thought of it. And truly, when I read over and consider severall passages in many of the Parliament Remonstrances, Declarations, Messages, Ordinances, Protestation, yea, Joynt Declaration and Covenant of both Kingdoms made to the most high God, the King, the Kingdom of *Scotland*, the subject of *England*, the Reformed Churches, yea, and to the whole world for the preservation of the Reformed Protestant Religion, and that not onely against Papists, Popery, but against Sectaries, Schism, and all Heresies, and that the principal and main ground of all this war on the Parliaments part, hath been the securing and preserving the Reformed Religion, professed and maintained in the Reformed Churches, (all which particulars faithfully transcribed out of the Remonstrances, Declarations, &c. I shall set down in a Tractate against Toleration, which I intend speedily to set forth) I can never beleieve the Parliament will ever grant a Toleration, or hearken to Petitions of that nature, and that their pious Resolutions may be the more confirmed and strengthened against all the specious pretences, and plausible Reasons brought by the Sectaries for a Toleration. I shall with all speed present the Honorable Houses with certain considerations Theological and Prudential against a Toleration, with an answer to all the most plausible and practical Reasons given by the Sectaries; in the mean time I leave this sad consideration against Toleration to be seriously thought upon, what a Toleration will bring forth, when as a connivance hath occasioned so many Errors, Heresies, and Blasphemies as are contained in this Catalogue.

4 *Coral*. Hence all men may see as in a clear glasse what Independency is, that hath brought forth in a few yeers in *England* such Monsters of Errors as are named in this Catalogue; most of the persons who vented these Opinions, and



and are said to be Anabaptists, Seekers, Arrians, yea, Anti-Scripturists, being within these five or six yeers Independents, and of the Church-way. *The tree is known by the fruit, and a good tree cannot bring forth evil fruit, and so we may judge of the Independent-way by these fruits, and observe how far Independents have proceeded, and what degrees they have taken, even per saltum in a short time: We may by this Catalogue see the truth of this spoken of by many Divines, both Fathers and*

*\* Amest. Cas. Conf. l. 5. c. 12.  
Schisma viam facit ad Hæresin  
& Separationem a Christo.*

*Modern Writers, that Schism makes way to Heresie, and Separation from the Church to Separation from the Head, men falling to that, not holding the head, Colos. 2. 19. O the sad and woful effects of Independency, as in all places where ever it hath been set up, as New England, Rotterdam, Amsterdam, Bermudoes; so in England, where within these four yeers it hath produced among persons accounted Religious, more damnable Heresies, strange Opinions, fearful Divisions, loosenesse of life and manners, then ever have been in all the Reformed Churches of the Presbyterial way above four-score yeers. Independency in England is the mother, nurse, and patronesse of all other Errors, they are all her daughters, and may rise up and call her mother: The last National Synod holden in France declares, That the Sect of Independents opens a gate to all kinde of Singularities and Extravagancies, taking away all means of any remedy to the evil. It was the saying of a great Sectary, that Independency is the door to let in to Anabaptism, and Anabaptism was the door to let in to the Truth, meaning that from thence they would come to be Seekers Perfectists, &c. Independency and other Sects are so neer of blood, that a man may for the most part without any great Solecism say, Independency is all Sectarism, and all Sectarism is Independency; Independents turn Anabaptists; Seekers, &c. and Sectaries turn Independents: We have now few Independents (strictly so called) but Independent Antinomians, Independent Anabaptists, Seekers, &c. or rather men made up of all these, Independency, Antinomianism, Brownism, Anabaptism, Libertinism, so that Independency is become a compound of many Errors, and if Independency could once get a Toleration, we should then see it speak out to purpose. And as Independency is in this sense all Error, being the great cause of them, so many Errors are for Independency, that is, the love of Errors causes many to become Independents, wanton witted men who are conscious to themselves of singularities and novelties, which they fear will not be tolerated in a communion and consociation, neither can they make them good before a Synod; out of fondnesse to their opinions, do affect such a way, which may exempt them from all danger of censure, and so many Errors turn to Inde-*

*pendency*

pendency as being a way to save them harmlesse, and Independency falls to all kinde of Errors, and from one to another, and that because it declines the remedy and means God hath appointed for preserving from Errors. And as Independency is the mother and original of other Sects, so 'tis the nurse and patronesse that nurses and safeguards them; how do all Errors take sanctuary in Independency, flie thither and are safe, as the Chickens under the wings of the Hen; all Sectaries pleading they are Independents, that being now their Sword and Buckler, Independents and other Sectaries, Anabaptists, Arminians, Seekers, &c. hold together, make one body against the Orthodox, godly, strict Ministers and people. 'Tis wonderful to think how in all places the Independents countenance, plead for, and protect the rest of the Sects: I could name divers Independents who in Pulpits have pleaded for Anabaptists, Antinomians: I could tell the Reader many stories, how by the means of Independents many great Sectaries have been brought off when in question, and how by reason of them, all remedies and wayes thought upon and drawn up by the Assembly, for the preventing the growth and increase of Anabaptists, &c. have come to nothing, as also how never yet any complaint came to the Assembly, or motion was made there against the vildest Sectary, but some Independent spoke for them, (of which I could give many particular instances) and though not alwayes directly, yet finding fault with the *modus procedendi*, and objecting still against one thing or other. And 'tis to be observed of the Independents here in *England*, how notwithstanding all kinde of false Doctrines are broached and rise among the people; yet they feldome or never (especially of late) preach against them, or write against them; they will not lose a party, or offend any sort of Sect though it be for God, and for this truth; heretofore some of the old Independents and Brownists, did good service this way in writing against the Anabaptists, Arminians: As *Ainsworth*, *Johnson*, and especially Master *Robinson*, and so in *New England* they were zealous against Familists, Antinomians, &c. But now all the Independents of *England* generally say not a word against them, but side with them, stand up for them: I know not a man of all the Independents in *England* (excepting one) that appears either in preaching or any other way against them; but they with the rest of the Sectaries are folded together as thorns, and are joyned close as the scales of the *Leviathan*. And of this one example, look upon Master *Burton*, a man who in the Bishops dayes was so zealous against false Doctrine, as Arminianism, points of Popery, any corruption and innovation in Worship, that he was all on fire against them, and no Book that came from a Bishop or his Chaplain, though but a touch of Error in it, could escape his Pulpit and Pen; yes, he would strain and aggravate every sentence and phrase, interpreting all in the worse sense; but now he can

can be silent enough against his Brethren the Sectaries, and hath not in the growth and increase of all the damnable Errors and Heresies, far worse then *Cosens Devotions, Jacksons Arminianism, Monagues Popery, Bishop Lands Altars, and bowing at the Name of Jesus*, Preached any Sermons or Printed any Books against them that ever I heard of: he can now let the Doctrines against Gods eternal election, of universal redemption, free-will and the power of men by nature, &c. go unquestioned, never Preaching, nor writing against, or complaining to the Parliament of these things (though in Printed Books and in daily Sermons, as by *Den, Lam*, the Author of a Book call'd *The fulnesse of the love of God*, and many others, these Doctrines are maintained far more grossly then they were by the Bishops and their Chaplains) nay, though damnable Heresies and Blasphemies are vented in Printed Books, as *The Pilgrimage of the Saints*, &c. and in the meetings of the Sectaries, against the Divinity of Christ, denying the Scriptures to be the Word of God, &c. yet we hear no noise of Master *Burton*, nor none of his Brethren; no appealing to the Parliament from any Committees as from the Bishops to the King, no out-cries, no Book written of the Errors, Innovations, Blasphemies of these times, as he did of the times of the Bishops. I am perswaded, if the Bishops and their Chaplains had vented but the twentieth part of those damnable Heresies, Blasphemies, which his Brethren the Sectaries that are against Presbyterial Government, have done, the man out of his zeal, in those times would have been ready like *Phinehas* to have run them through, and have stirred up the devout people to have stoned them for Blasphemers, alledging that Scripture in the Old Testament of stoning Blasphemers *Levit. 24. 11, 12, &c.* But alas, all the truth the poor man is now capable of, are his Church-way Tenets, and his opposing the Presbyterial Government, *That's Truth shut out of Doors, That's Truth still, though shut out of Doors*, as appears by his two late Pamphlets: All Mr. *Burtons* Truths are, *'Tis Idolatry, nay worse then Idolatry to wait upon Parliament and Assembly for Reformation: That it is necessary to Salvation to be joyned in Church fellowship*, &c. But I wonder when we shall have a Tractate from him, or any of his Brethren against the Arminian and Socinian Tenents, or against the Anabaptists, Antinomians and Seekers, or such a Tractate, as this, *A Catalogue and discovery of the Heresies, Errors and Blasphemies of these times*. I will tell the Reader a story which I had from a good hand, an ear-witnesse of it, and sometimes an old friend of Mr. *Burtons*, that about fourteen moneths ago, Mr. *Burton* hearing of Mr. *John Goodwins* preaching his Errors of justification; Mr. *Burton* said, I will preach publickly against them, these Errors are not to be endured: Whereupon an Independent being by, one Mr. *C.* said to him, O pray sir do not; shall two such famous men as you two fall out, and preach one against another?



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another? What a scandal will this be, and what hurt will it do in these times? Whereupon Mr. *Burtons* zeal was cooled, and preached not against him, as I was informed; and Mr. *Goodwin* in one of his Answers against Mr. *Prynne*, speaking of Mr. *Burton*, calls him, My Brother *Burton*, and Mr. *Burton* puts it up, and never writ a Book to vindicate himself from that aspersion of being Brother to Mr. *Goodwin*, who holds such Doctrines in point of justification, (as sometimes he called damnable, and accounted Master *Goodwin* little better then a Heretick for holding them,) I am confident had any other man, who had not been an Independent, as Bishop *Hall*, or one of his Chaplains, holding far smaller Errors then Mr. *Goodwin* doth, called Mr. *Burton* Brother, the man next day would have made a Sermon of it to wipe off the Aspersion, and inveighed against them for calling him Brother, and would openly have disclaimed the kindred, yea, he would have gone neer to have writ a Book upon it, that such men should call him Brother, and thereupon have declared himself against their opinions, as the Hierarchy, Ceremonies, &c. But we see what Independency is, that gives a *quietus est* to all Errors, though in Doctrine, yea, in the Doctrines of Justification, the Grace of God, &c. And truly I look upon it as a righteous hand of God upon the Independents in England, to let the sword be upon their right eye, and to take away all zeal from them in matters of Doctrine, for their opposing the Government of the Reformed Churches, and separating from their communion by setting up particular Churches of their own, and for their hindering all manner of wayes the Reformation so long desired and prayed for. In a word, we may thank Independency and Independents for all these Errors, Heresies, Blasphemies, and all other evils in our Church, as being the cause of their *Rise*, Growth, Increase, and Continuance among us: And I do here as a Minister of *Jesus Christ*, charge upon the Consciences of the Independents, all the confusions and mischeifs we lie under; as having been the great means of hindring and delaying the setting of Church Government, keeping all things loose, that so they might the better fish in troubled waters; as having strengthened the hands of the Sectaries by standing for them in all places, and bringing them off danger; as constantly opposing all wayes and means propounded for suppressing of them, being content rather that Gods Glory, Name, and Truth should suffer, thousands of souls perish, and all Religion be ruined, by all kinde of abominable Blasphemies, damnable Heresies, wicked Practices, then that their own interests and way should be in the least kinde prejudiced: O had there been any true zeal in them to the glory of God, or love of Truth, and the souls of People, they could not have endured to have seen all these evils, but would rather have hazarded the perishing of themselves and their Independent way, then to have been upheld with the dishonor of God, the



losse of his Truth, and so many other mischeifs as they have been the cause of : And therefore, though the Independents wipe their mouths with the Harlot in the *Proverbs*, and say, *They have done no wickednesse* ; and with *Pilate* wash their hands of all our Errors, Blasphemies, &c. yet let them know they have been guilty of the losse of the opportunity of a through Reformation, which we might have had some yeers ago, and of all the evils that have come in upon us like a flood since : And I am confident (without great repentance) God will require it at their hands ; and however, now whilst they have the applause of the people, the favor of many great ones, getting places of honor, profit, shining, and waxing fat, they are not sensible : Yet when they shall come to die, and are going into another world, these things may trouble them, and be set in order before them. And that the Independents may lay it to heart, I can assure them I am not alone of this minde, that they are the cause, and have much to answer for ; but others, yea, and their friends think so too : For proof, I shall relate the words of a prime Member of the Assembly, (a moderate Learned man, a great friend of theirs ; and if I should name him, themselves and all others would say so too) spoken to me in the hearing of a Member of the Assembly, and at other times to others, yea, to some of the cheif Independents themselves, (as he told me) *That they had been the cause of so much hurt, that unlesse God were the more mercifull, all would be ruined ; and that the Kingdom had better have given every one of them a hundred thousand pound a man, then they had returned into it.* And therefore Mr. Burroughs and other of his fellows, in stead of that prayer in the Epistle Dedicatory before his late Sermon Preached to the House of Peers, *O Lord, the searcher of the secrets of hearts, thou knowest not onely our desires, but our painful sincere endeavors, &c.* may smite upon the thigh and make this Prayer, *O Lord, thou knowest and we must needs confesse, we have hindered the Reformation of this Church, and delayed by all means possible the setting of the Government, we have stopt all proceedings against Anabaptists and other Sectaries, refusing to consent to such Rules and Means agreed on by the Assembly, which might have prevented their growth : We, Lord, have talked of peace, love, self-denial, truth ; but we have caused division, multiplication of Errors ; we have sought great things for our selves ; through our means, Lord, things are come to this sad passe : O ! what shall we do ?*

5. *Coral.* Hence then from all these Errors, Heresies, &c. broached in England, within these few yeers, we may learn what an active, restless, subtle spirit the Devil is ; how he compasses the earth to and fro, tryes all sorts of men, watches all opportunities, works all wayes, and makes use of all times to uphold his Kingdom ; and when he can no longer do things one way, then he will try another ; if he be cast out of a Kingdom, or person

at the foredoor, he will come in again at the back; and when he cannot work any more by one sort of men, then he will by another, coming to Christ in Peter, and in an Angel of light: And though he have received many losses, yet he will never give out, as 'tis in that parable, *Matth. 12. 43, 44, 45.* When the unclean spirit is gone out of a man, he walks through dry places, seeking rest and findeth none: Then he saith, I will return into my house from whence I came out; and goeth and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and in *Matth. 13. 24, 25.* When good seed is sown in the field, while men sleep the devil will sow tares among the wheat. (2) *Theodoret*

(a) *Theodoret Hist. Eccles. lib. 2. cap. 2.* Verum nequam & invidus demon, generis humani perniciosus, cum statum Ecclesie Dei tam secundo ac prospero statu ferri cerneret, nullo modo pati potuit, sed subdola ac pestifera consilia excogitare cepit, omnesque sedulo perpestigavit modos quibus eam tam praeclare ab universitatis opifice & moderatore gubernatam penitus everteret, & nam cum animadverteret gentiliū errorem suis integumentis, evolutionem, & varias ac multiplices Dæmonum fraudes perspicue deprehensas, & creaturam a quam plurimis nulla amplius dignatam veneratione, sed pro illa creatorem laude & præconiis celebratum, idcirco deinceps non aperte contra Deum ac servatorem nostrum bellum sumpsit, sed cum homines quosdam nomine quidem Christianos, re tamen ipsa ambitionis & inanis gloriæ servos reperisset, his tanquam instrumentis ad suos veteratarios conatus perficiendos valde idoneis uti cepit. Atque istorum opera complures in veterem induxit errorem non quod creaturam denuo coli effecit, sed quod ita comparavit ut creator & opifex mundi in eodem cum creatura ordine constitueretur.

hath an excellent observation, that *Constantine* coming to be Emperor, the Sacrifices of the Heathen gods were by his command put down, and Houses were built for the Worship of God, and the Ministers of Christ were had in great honor and respect; and those who used them contumeliously, were threatened to be severely punished: So that things being in such a condition, the mindes of the Christians were filled with joy and content, and their enemies with sorrow and sadness. But the Devil, that wicked and envious spirit, when he saw the state of the Church of God to be so happy and prosperous, he could not endure it: But begins to think upon subtle and pestilent Counsels, searching diligently all kinde of wayes, by which he might wholly overthrow it. For when he perceived that the Error of the Gentiles was discovered, and the many deceits of the Devils cleerly apprehended, and the Creature by most men accounted no longer worthy of any Worship, but the Creator worshipped and served in stead of the Creature: He did not from that time openly fight against God and our Saviour, but finding some men in name Christians, though indeed servants of ambition and vain-glory, he began to use them as his instruments very fit to bring about his deceitful works. And by their help he brought many into the old Error, not that he did bring them to Worship the Creature again; but he so wrought, that the Creator and

and Maker of the World was placed in the same rank with the Creature: *Arrius* and his followers denying Christ to be very God, and God Essentially.

(b) *Theodoret* relates many excellent things of *Theodosius* the Emperor (calling him, *Admirabilis* (b) Theod. Hist. Eccles. lib. 5. c. 16. cap. 15, 16. *est Imperator*) as not onely forbidding the worshipping of the Heathen gods, and shutting up their Temples as *Constantine* the Great did, but wholly razing them to the ground, as his making a Law to suppress the meetings of the Hereticks, as his writing to *Valentinian* the Emperor &c. yet he shews how in his passion he committed a cruel and wicked fact, and his (c) observation upon that, is, though *Theodosius* was so admirable an Emperor, and deserved so much praise: yet to escape all the snares of that common adversary of mankind, is not so easie; for he that escapes one, as intemperancy, may be taken and held in the cord of covetousnesse; and if he have the victory on that, then the Devil hath another way, envy may undo him; and if he overcome envy, then anger may finde him out. And to conclude, the Devil layes for man infinite temptations, by which he may bring him to destruction; and if one will not, he then tries another, and he hath the perturbations and distempers of the body serving his temptations. (d) \*Tis a saying of *Luther*, That the Devil seeks about in what part of the hedge he may go most easily over, and watches advantages by what wayes he may overturn the bending bowing Chariot. And we finde it by experience in England, how since the Reformation began in the first and second yeers of the Parliament, wherein we thought the Devil had, and should have been cast out of England, what fresh footing he hath got again. O, many of us when we saw *Satan* begin to fall like lightning in the throwing down of Images, Altars, and many other Superstitions, in the breaking the power of the Hierarchy, in the putting out of many Idol scandalous Ministers, expected a blessed time, and made account we should now be troubled no more with false Doctrines, as *Arminianism*, &c. with corruptions in Worship, with false Prophets; we made account the Winter was past, and the deluge of Heresie, Error was over, and that the time of the singeing of the Birds was come, and the Land should be no more drowned: But we now see by this Catalogue and Discovery, that the Devil hath recovered himself, and set up his Kingdom by other kinde of Instruments, and in another way then heretofore: And I am confident that

(c) *Theo. Eccles. Hist. lib. 5. c. 16. Verum omnes communis humani generis adversarii tendiculas vitare non adeo facile est: nam qui morbum intemperantiae effugerit idem avaritia laqueo irretitus tenetur. Vide plura ibid.*

(d) *Satan quatit qua parte sepiam facillime transcendere, quibus machinis inclinatum currum possit evertere. Luth.*



for the present, the Devil hath gained more in the matter of false Doctrine, Disorder, Deformation, Anarchy, and Libertinism, then he lost in the Reformation by putting down of many Popish Errors, Superstitious Practises, and Tyrannies: yea, I think it may be said safely, that the Devil hath had a more plentiful harvest this last yeer in *England*, then ever in any one yeer since the Reformation: nay, certainly more damnable Doctrines, Heresies, and Blasphemies, have been of late vented among us, then in fourscore yeers before: so that we see in all these great changes, how the Devil hath bestirred himself, and what improvements he hath made of these times, raising up new instruments to do his work, and making use of the pride, vain-glory, covetousnesse, ambition, loosnesse, wantonnesse of men, to keep Gods House from being built, and in the mean time to build up his own with both hands.

6. *Carol.* Hence then from all these Errors, Heresies, &c. we may learn what a weak and deceitful argument that of New Light and New Truth is to commend any way or opinion by unto men, and what the New Light of these times (so much talked of) is: There's hardly any one of these hundred threescore and sixteen Errors, no, not of the worst among them all, but have been vented and held out under this Argument of New Light, and discovery of some glorious Truth, nothing being so common in the mouths of all the Sectaries for their Opinions as a New Light and New Truth: Those two damnable Heresies of holding *there is but one person in the Divine Nature, and that Christs Humane Nature is defiled with Original sin as well as ours*, have been pressed with much heat, as a glorious Discovery of a New Light, as the Reader may finde in the first Printed Letter of this Book; so that wicked Doctrine of the *Toleration of all Religions*, the Devils great Engine,

By one Tushil Printed about two yeers ago.

and then which he never invented a wickeder, is called New Light and New Truth, in a Book entitled, *Mysterious Kingdom discovered*, and so there is a Book named, *A discovery of New Light*, wherein all the Errors and Principles of the Old Brownists way are laid down: And as our Sectaries use to Christen all their Errors with the name of New Light, so have Hereticks and Sectaries heretofore. *Servetus* that Blasphemous Heretick called his Heresies by the Name of *Restitutio Christianismi*. And therefore in one word let Christians suspect and be afraid of the New Lights and New Truths of these times, which in stead of light are *Egyptian* darknesse, and blacknesse of darknesse. For my own part I must professe, though I have traded in, and lookt into most of the opinions of these times, (as well as some other men) examining their grounds, that of all the new Opinions cryed up these five last yeers for New Light and New Truth, I cannot finde one of them, but either

is an old Error long ago condemned, though now revived, or else a New Error lately invented, the Authors of them being in that Catalogue of Saint Paul, *Inventors of evil things*, Rom. i. 30.

7. *Coral*. Hence then from all this discourse of the Errors, Opinions, and Practises of these times, we may see the true reason and ground of that great growth and increase of the Sectaries among us, and why so many daily fall to that party and way, and so few to the Presbyterians; namely, because many of the Opinions and Practises laid down in this Catalogue, are so pleasing to flesh and blood, and suitable to one or other corrupt principle in mans nature; whereas Presbyterial Government, and the Doctrine of the Reformed Churches goes against the grain, and crosses mens lusts. I might instance in a hundred of the opinions, besides practises mentioned in this Catalogue; those of Antinomianism, those of the power of man by nature to believe, of Universal Grace, of making Reason the ground of Faith, &c. and shew how they answer to, and feed the carnal hearts of men, and have something to fit all mens humors; but I will name onely these following.

1. That liberty they allow to all sorts of men to Preach, and exercise their gifts in publike, and to question and object openly against what their Ministers deliver.

2. That Liberty of Conscience (as 'tis call'd) and a Toleration of all opinions, that a man may hold and vent what he please, and may not be troubled by the Civil Magistrate.

3. Their declaring against tithes and certain settled maintenance of Ministers as unlawful, yea, Jewish and Antichristian.

4. Their holding of Popular Government; the power and exercise of Church Government to be in the hands of the people, and not of the Officers.

5. Their maintaining of Independency and entirenesse of power in every particular Congregation: So that they are not to be subject to Classes, Synods, for Censures and Jurisdiction.

6. The holding those loose opinions, That God loves men as well sinning as praying: That Gods children need not to be troubled for sin, or to mourn, confesse, pray for pardon of sin.

7. The pleading against fellowship in holy things with any but visible Saints as unlawful; which carries with it a great hew of holinesse and zeal.

8. The believing those opinions of the personal visible raig of Christ, that outward glorious Kingdom which shall be on earth, unto which and many more opinions, there being added in these times the practises and allowance of long hair, all kinde of fashions in apparel, liberty of sports and games heretofore

heretofore denied, and free and frolick kinde of living, not so strict and precise as in former times, together with great Offices and places of honor, profit, both military and civil, which attend on that way, and Sectaries get upon all occasions before the Presbyterians, (it being the ready way now to get great gifts, offices, or some place, to turn Sectary) it is no wonder that so many fall to be Sectaries and Separatists: Any man who hath but half an eye may see how each of these opinions hath something in them to feed some corrupt principle or other in man, as either ambition and desire of rule, or spiritual pride to shew a mans gifts, or covetousnesse, or licentiousnesse, or blinde zeal, or unstablenesse of spirit, &c. And this may fully satisfie any rational man of the falsenesse of that ground brought to prove their way is of God, and there is a hand of God with them, that so many of all sorts fall to it, who considers that in the way of Sectarism there is both winde and tide, lusts within, of pride, love of liberty, covetousnesse, ambition, &c. and without, the preferments and favor of the times: Hence hundreds of proud, ambitious, covetous, loose men side with them, and professe to be for that way rather then Presbytery, and it no way comes from the Almighty power of God, backing his truth, and carrying on his own work against all oppositions and difficulties: For besides, that Satan doth not stand at their right hand to resist them, but furthers them alwayes, they are in the warm Sun, having the South winde blowing upon them, and golden showers of hundreds falling into their laps; all which principles within, and favors from without, have brought up and cherished these weeds, and caused them to increase from a few to an Army: And on the other hand, from these opinions, practises, and lusts so suitable to the corrupt hearts of men, because the Presbyterial Government opposes them, it comes to passe that the Orthodox Ministers of this Kingdom have so hard a task, and are so reproached, deserted, as touching the Popes Crown and the Monks belly, the pride, covetousnesse, licentiousnesse of men.

8. *Coral.* Here is then an Apology and Justification sufficient in the sight of the world for those Ministers and people, who are zealous for setting Religion, and cry out for Government, who Preach, Petition, speak often one to another of these things; whosoever doth but read and consider this Catalogue of Errors, Heresies, Blasphemies, Practises, together with the Letters and the Narration of stories, cannot but say there is great reason of Petitioning again and again, of crying aloud and sparing not, and of stirring up one another to use all means with our callings and places, to put some stop to these great and growing evils: The truth of these things well considered may plead an excuse, and take off the imputation of hastinesse, impatency, unmanliness, precipitancy cast upon some Ministers and people, and justifie they have



have done nothing but what was necessary: It is an excellent saying of *Luther*, 'Tis matter of praise for a man to bear patiently and modestly the names of all crimes cast upon himself; but to allow the spoiling of the name of Christian, the robbing of the glory of God, the denying of Christ, and not rather to cry against and gainsay with all a mans might even unto blood, deserves an Anathema. Is it not high time to speak again, when things are come to this passe with us, as that all Religion in so high manner is corrupted and corrupting, thousands of poor souls daily perishing, and the wrath of God ready to fall upon us for all these things? *Paul*, in *Gal. 2. 5.* would not give place by subjection, no not for an hour, that the truth of the Gospel might continue; and in *Gal. 1. 7, 8, 9.* *Paul* speaks twice of troublers and perverters of the Gospel, though an Angel from Heaven or any man, let them be accursed. It is storied in *Judges 18. 23, 24.* That the children of *Dan* saying unto *Micah*, What aileth thee, that thou comest with such a company, *Micah* said, Ye have taken away my gods which I made, and the priest, and ye are gone away, and what have I more? And what is this that ye say unto me, What aileth thee? Now if *Micah* was so affected at the taking away of his false gods which he made, the Ephod, Teraphim, Graven Image, and the Priest, that he judged it an unreasonable thing, they should say, What aileth thee? How may Ministers and others in our times answer the Sectaries and Lukewarm persons that say, what ail you? what ado do you keep? cannot you let the Parliament alone? leave them to take their own time and leisure? but you must Petition them and Preach, and keep a stir, talking of Heresies, Schisms, &c? Our God and all Religion is taking away, and how can we be silent and content? The Scriptures are denied to be the Word of God, and blasphemed; the doctrine of the Trinity is called a Tradition of Rome, a fiction; the Godhead of Christ is opposed, and his humane nature is made to be defiled with original sin as well as other mens, the Holy Ghost is scoffed at, the Moral Law is taken away, yes, Gospel, Ministry, Church, Faith, Sacraments, singing of Psalms, Prayers are overthrown, as holding there are none on Earth, and what have we more? and what is this that the Sectaries say unto us? What ail ye? Look what *Esther* saith, *Esther 8. 6.* For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred? So may Ministers and Christians now say, How can they endure to see that destruction that comes to the souls of men, the great dishonor of God, the treading down of Truth, and the

*Omnium criminum nomina  
modeste & patienter tulisse laus  
esto: At spoliū nomini Chri-  
stiani, rapinā gloria Dei,  
abucasionem Christi agnovisse  
ac non posui usque ad sangui-  
nem omnibus viribus reclamasse  
Anathema sit. Lutherus.*

the hazard of ruine to these three Kingdoms; *1 Sam. 4. 20, 21, 22.* Phinehas wife, when a son was born to her, and the women bid her not fear, for thou hast born a son, she answered not, neither did she regard it, but named the childe *Ichabod*, saying, *The glory is departed from Israel, for the Ark of God is taken.* *John 20.* Mary Magdalen mistaking of Christ, came running to Peter and John, saying unto them, *They have taken away the Lord, and she stood weeping and looking for him, and being asked by the Angels why she wept, She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.* And have not we great cause in the midst of all outward mercies and deliverances that are born unto us, to be troubled and cry out, *The glory is departed from Israel, the Ark of God is taken;* and to weep and mourn with Mary, saying to those that ask us, *Why weep ye, Because they have taken away our Lord,* and to come running to the Parliament, saying to them, *The Sectaries have taken away the Lord?* And truly, when I consider that dreadful condition of things, through the abounding of Schism, Heresie, Blasphemy, Disorder, and all kinde of confusion in all places, City,

\* I was informed for certain this January 29. That in Cambridge some young Schollers, Freshmen and under Graduates are turned Preachers, and as in their own Chambers, so in some Townsmens houses do Preach to Schollers, to Townsmen and Townswomen; and that it is thought these Freshmen are gathering, or will shortly gather Churches.

Countrie, Armies, \* University, Garrison Towns: I wonder that all Pulpits ring not of these things, that all places are not filled with out-cries, and that every hour in the day the Houses of Parliament are not followed with Petitions and Cryes of City, Countrie, Ministers, and People, against the Schisms, Heresies, Blasphemies, and Confusions of these times, many coming to them with complaints, as the true Mother of the Childe to King Solomon, against the false Mother, for stealing away her son from beside her: So these against the Sectaries, for stealing away their Wives, Sons, Daughters, Servants, and making them Anabaptists, Seekers, Antinomians, Independents, &c. O were there that zeal for the House of God, the Truth of God, and the Glory of God that ought to be among Christians, the Parliament doors would be waited upon continually, and such a sad face of things presented to them daily, in Remonstrances, Books, Petitions, as would cause them at length to fall upon some effectual courses, for the preventing and suppressing of all these Heresies, Schisms, &c. And for conclusion of this Corallary, I say to some men among us who plead for Moderation, and Deliberation, in the midst of all our growing Heresies, Blasphemies, &c.

Go ye and learn what the Scriptures mean, *Buy the truth and sell it not, contend earnestly for the faith which was once delivered unto the Saints, strive together for the Faith of the Gospel; Be zealous. If there come any unto you and bring not this Gospel, receive him not into your houses, neither bid him God speed.*

9. *Coral.* Hence then from all the Practises and wayes of the Sectaries laid down in this Catalogue, we may observe and take notice what deceitful workers the Sectaries are, what a dangerous generation of men they be, what kinde of Merchants we have to deal with; namely such, who have so many and strange Practises of all kinds, as I have already related; Merchants who have the art of selling dear, raising the prices of their own commodities, but of buying cheap and beating down other Markers, such who can put good glosses upon bad wares, sell old, coloured and glazed over, under the name of new, Merchants who have Factors in all places where they are likely to put off commodities, and will be sure to misse no Marr, Fair, nor Market, well spoken men, who with fained words will make Merchandise of mer, seeming to lose somewhat at first to get mens after-custome, Merchants who have Brokers abroad to get them chap-men, with many such like; and therefore in all trading and dealing with the Sectaries men had need look about, tread warily, fear every thing, and take heed of believing and trusting them too far. It will not be amisse for those men who converse with them, and are cast into societies and bodies where some of them are, to remember these Practises of theirs, and to have recourse to this Book, to look it over as often as they have any thing to do with them, to see if they can observe which walk they are in, and what they are practising upon. The Sectaries are a subtile, cunning, active, nimble, proud, deceitful, self-seeking, plotting, undermining generation; the Iesuites may go to school and learn of them, and therefore we have cause to beware and suspect them in every thing, to fear them yielding, and to fear them flying, to fear some design in every thing that comes from them, and to look for the hand of *Ioaab* in many busineses when a man cannot visibly see it: I wish all men in matters of Accommodation, Toleration, and all kinde of transactions with them to look well what they do, as having to do with slippery men of whom there is no hold, to be sure therefore to binde them as fast as may be, and not to relye upon words, promises, for they will say they meant it not so, but thus, to take heed of trusting them with any power they cannot countermand, to have a care how they let Papers go out of their hands, lest they never see them more. In the year 1641. there came forth a Book entituled *Look about you*, wherein the plot of *Conizen* the Iesuit to cheat a Church of the Religion established, and to bring in Popery by Art is laid down; and truly this Catalogue and Discovery of the Errors and Practises of the Sectaries may firly be called *Look about you*, and in it many of the



plots and proceedings of the Sectaries to cheat this Kingdom of the Presbyterian Government, and the Reformed Protestant Religion, and to bring in Independency and Sectarism are discovered.

10. *Coral.* Hence then from all these Errors, Heresies, Blasphemies, Confusions that are come in upon us within these few years, many persons of quality and note, both Ministers and others may see what hurt they have done, and what they have to Answer for; who though they professe in their judgement they are *anti-Independent* against gathering Churches, and for the Presbyterian way; yet joyn and side with the Sectaries to delay and keep off settling Religion, plead for them upon all occasions, further their motions, give them aim in all places, are a means to bring in Independents, Antinomians, Anabaptists, and help to maintain them, saying, they be good honest men: these men, besides the hatefulnesse of their temper in such a time as this is, when truth is slain, have undone us by yielding, dallying, and delaying: These persons in a great measure are the cause of all the evils and mischiefs that lye upon us, and we may thank a great many moderate men (as they would be called) that things are at that bad passe as they be; some of these have done the Sectaries more service then they could do themselves, often speaking and finding audience when the Sectaries could not, or else not without suspicion: These men draw off others too, making them indifferent, neutral, and not so vigorous in opposing: Some men have done much hurt this way, and like *Peter* have drawn *Barnabas* after them, and by their earnest pressing of Accommodations, Tolerations and other wayes of compliance, have undone us: As in the Bishops dayes there were some Divines leaning that way, (though otherwise Orthodox and good men in themselves, disliking the innovations and wayes of those times) yet would not speak, or not speak out against those evils, nay, would perswade others against appearing, saying, Oh take heed, you will do no good; so have we also some Ministers (whom otherwise I love and honour, and judge no otherwise of them then of men in a temptation) that are State Divines, who conversing with some great men having their countenance and favour, know what will please, and what will displease, and thereupon are loth to offend or lose any side, but keep fair with all, by which means Sects and Schisms have grown upon us: Oh, 'tis want of courage, speaking out, declaring fully for one side against the Sects that hath undone us; things could never have come to that passe they are, but the Authors and Abettors would have been ashamed of them, if our leading men had spoken out, and been so zealous as they ought to have been. Oh, when I read and consider both in Scriptures and in Ecclesiastical Histories, that holy zeal and indignation that was in the Apostles, *Paul*, *Peter*, and *Jude*, and in the Pastors of the Primitive Churches, against Schismaticks and Hereticks, the troublers of

of the Church, and see what coldnesse, indifferency, silence, compliance, converse is in our times with Sectaries, I am ready to think that all zeal and love of truth hath left the truth, and that there is none valiant for the truth; well, this neutrality and indifferency are detestable, and against the Covenant as well as Schism and Heresie: and I conclude this Corollary with that exhortation in the 3. Revel. *Be zealous therefore and repent, lest because they are Luke-warm, God spue them out of his mouth.*

II. Coral. Hence then from the consideration of all the Errors, Heresies, Blasphemies, Disorders, we may see in what a sad and dangerous condition we are in at present; and into what perilous times we are fallen. Tis storied of Polycarpus, that when at any time he had heard heretical words, he was wont to cry out, O good God, into what times hast thou reserved me, that I should suffer such things! and forthwith he would fly from that place where either sitting or stand he heard those words. But how may we cry out of our time (upon the reading of this Book) wherein so many damnable Heresies, and Blasphemies are vented? we may say the Lord pity poor England, and poor London where such things are: we may cry out to God as the Psalmist, in 79.1. *O God, the Heathen are come into thine inheritance, thy holy Temple have they defiled, they have laid Ierusalem on heaps, Ier. 5.30 31. and take up that complaint of Jeremy, A wonderful and horrible thing is committed in the Land, The Prophets prophesie falsely, and the Priests bear rule by their means, and my people love to have it so, and what will ye do in the end thereof? 2 Tim. 3. The Apostle Paul speaks of perillous times, and that which makes the times perillous, is, when there are men having a form of godlinesse, Denying the power thereof, which creep into houses, and lead captive silly women laden with sins, men of corrupt minds, reprobate concerning the Faith, resisting the truth. Look as God in the sight of Ezekiel, shewed Ezekiel great abominations, and bid him turn yet again, and he should see greater abominations, and yet after that said, Turn thee yet again and thou shalt see greater abominations; and the third time said, O Son of man, turn thee yet again and thou shalt see greater abominations then these, Ezek. 8.9. 13. 15. So in this Catalogue the Reader may see great Errors, and yet may turn himself again and behold greater, namely, damnable Heresies, and yet turn himself again and read horrid Blasphemies, and a third time and read horrible Disorders, Confusions, Strange Practises, not onely against the light of Scripture, but nature; as in womens preaching, in stealing away mens Wives, Children, from Husbands, Parents, in baptizing women naked in the presence and sight of men, &c. O, we in these four last yeers have over-*

*Ireneus Polycarpum dicit, Epist. ad Eforinum, cum hergetica verba forte audisset exclamare solitum, et bone Deus in qua me tempora reservasti ut ista patiar, atque ex eo loco quo sedens vel stans ea audisset, illico aufugisse.*

passed the deeds of the Prelates, and justified the Bishops, in whose time never so many nor so great Errors were heard of, much lesse such Blasphemies or Confusions; we have worse things among us, then ever were in all the Bishops dayes, more corrupt Doctrines and unheard of Practises then in 80 yeers before; these Monsters of denying the Scriptures to be the Word of God, of denying the Trinity, and the Divinity of Christ, the immortality of the soul, the resurrection of the body, Hell and Heaven, the pleading for a free and open Toleration of all Religions; yea, of Blasphemy, denying the Scriptures, and of a Deity, with more of this kinde were not known in their dayes. I am perswaded that if seven yeer ago the Bishops and their Chaplains had but Preached, Printed, Licensed, Dispersed up and down in City and Countrey openly, a quarter of these Errors, Heresies, Blasphemies, which have been all these wayes vented by the Sectaries, the people would have risen up and stoned them, and puld down their houses, and forced them to forbear such Doctrines: O what ado did Ministers and people keep at the coming in of some Popish Innovations, at the Preaching, Printing but of some passages tending towards Arminianism and Popery? but when some flat points of Popery and Arminianism were Printed with License, and preached in some publike places, how did they that feared the Lord speak often one to another, keep Faits in private, speak against the Bishops and their Chaplains, talk of nothing but leaving the Land? and yet now we have grosser and worse Arminianism by far, as is evident by some of the Errors laid down in this Catalogue; yea, the Sectaries are come to points of Popery, and Practises of Popery, as the Reader may finde related in this Book, as to hold those Words of Christ, This is my Body, must be understood literally, as denying the preaching of the Word and administration of the Sacraments to be Notes of the visible Church, as bringing in anointing with oyl for sick persons, as the laying on of hands to give the gifts of the Holy Ghost, and not onely smaller matters of Popery, but unto the greatest and highest, as denying the perfection and sufficiency of the Scriptures, and pleading for some men to be infallible, and to have infallible gifts, that must resolve controversies of Faith, which are the great pillars of Popery, and foundations of all their other Errors (as learned men know.) O how is the scene changed within these few yeers! those Doctrines of Arminianism and Popery which in Episcopal men we cryed out so of, and counted a *Piculum* that held in our Church, and were made the great ground of separation from the Church, the same points now more grosse (for they by distinctions refined and qualified those opinions) are delivered and received with great applause, and the Preachers of them cryed up and preferred before the most Orthodox Ministers: O how are the times changed, persons



sons professing Religion in *England* were wont to look upon these two things as most hateful.

First, the corruption of the Doctrine of Religion.

Secondly, a Toleration of all Religion; and in the worst times we could not endure these things; O the crying out that was in the former times against Arminianism, Popery, Socinianism, Toleration of all Religion! but now, O the crying up of Liberty of Conscience for all these, and the pleading that Errors of the minde are not so dangerous as Practises! that *Arrians* who live honestly may be saved; yea, all men and all creatures shall be saved at last! Who ever thought seven yeers ago he should have lived to have heard or seen such things preached and printed in *England*? All men then would have cryed out of such persons, *away with them, away with them*: Much lesse to live to see such persons countenanced, spoken for, brought off all trouble, yea, preferred; if some of those godly Ministers who were famous in their time should rise out of their graves, and come now among us, as *Master Perkins, Greenham, Hilderham, Doctor Preston, Doctor Sibbs, &c.* they would wonder to see things come to this passe in *England*, and to meet with such Books for Toleration of all Religions, and Books in defence of Arminian, Antinomian Errors; what would they think when they should meet with such Ministers and Christians whom they judged godly and sound, now to plead for a Liberty of all Consciences; there to meet with one of their acquaintance turned Anabaptist, another turned Seeker, a third Familist, a fourth an Anti-scripturist! O what ado did we keep in *England*, many yeers ago about *Jackson, Montague, Cosens* Books and such like! And now we make nothing of worse Arminianism, and far greater Errors; the points complained of in *Doctor Jackson, Bishop Montague, &c.* were harmlesse wholesome Errors, (if any Errors could be harmlesse and wholesome) in comparison of many Errors in this Catalogue. Certainly if *Mahomet* were now alive among us, he would be a gallant fellow in these times, and be in great request for his Revelations and New Light: Yea, we are faine to that madnesse and folly, that I am perswaded if the Devil came visibly among many, and held out Independency and Liberty of Conscience, and should preach never such false Doctrines, as, that there were no Devils, no Hell, no sin at all, but these were onely mens imaginations, with severall other Doctrines, he would be cryed up, followed, admired; and if it should happen he were complained of, and questioned by some Presbyterians (for to be sure Sectaries would not) he would have some or other to speak for him, and help to bring him off; and that which makes the condition of *England* so sad in regard of Errors, Heresies, &c. are these following circumstances that accompany them, and are to be found among us.

1. That they are in a time of Reformation when we profess Reformation, and casting out of all corruptions in Doctrine and Worship.

2. That they are among us, and grow up after a solemn Covenant and Oath to extirpate Heresie, Schism, and whatsoever is against sound Doctrine, so that our Errors, Heresies, Schisms, are perjured Heresies, and perjured Schisms.

3. That these are risen, increased, raigned, and prevail so far under a Parliament sitting, not under the Bishops, corrupt Clergy, Court party, but under a Parliament: Parliaments, when Errors of Doctrine have come in upon our Church in their vacancy, were our great Remedies to remonstrate against, punish, suppress them, that they never rise nor grew during Parliaments sitting, but kept them in awe, and was a rod over them; how were Bishop *Montague*, *Cosens*, *Jackson*, and their Books questioned by former Parliaments, and what a famous Remonstrance was made by the House of Commons to the King, June 11. 1628. against the Arminian Errors, shewing how the hearts of the Kings subjects were perplexed, when

*Vid. Mr. Prins Hidden works of Darknesse brought to light, p. 91, 92, 93, 94. the Remonstrance set down verbatim.*

*With sorrow they beheld a daily growth, and spreading of the Faction of the Arminians?* But alas, how is all kinde of grosse Arminianism, far worse then *Jacksons*, and the Arminians of those times, preached and printed, now a Parliament is sitting,

as by Mr. *Den* and his followers, and in a Book intituled, *The fulnesse of Gods love manifested*, and printed in the year 1643. besides far greater Errors then Arminianism, as is manifest by this Catalogue?

4. That these are too much suffered, let alone, not punished; where is there a man amongst all the Sectaries, that hath bin made exemplary for punishment, or hardly for any long time restrained? The spirit of old *Eli* is upon the Land, in regard of sparing Sects and Sectaries, many Magistrates suffering them so much, and the people loving to have it so.

5. Sectaries have not been onely let alone, suffered, and unsound out, but when complained of by some zealous men, as Ministers and others who have waited with expence of time, and money, and informed; they have gotten off, and vent themselves as bad and worse then before, and nothing comes of all: yea, when they have been committed or bound over by men of inferior place, they have been released by others in higher place.

6. Errors and Schisms are so far from being punished, that many who hold them are highly respected, preferred, countenanced, put into many offices, places; yea, after their being questioned by some Orthodox men in place, and censured, they have been received into great mens houses, have had places conferred on them, and that which is yet worse, and shews the sad condition

condition of this Kingdom, faithful, godly, Orthodox persons who have opposed, and questioned stinking Sectaries, who have had nothing to commend them but their Errors and Heresies, have ever after been undermined, obstructed, discountenanced, complaints made against them, pretences of one thing or other, till they have been laid aside, or their lives and places burdensome to them; of which I could give divers instances in some gallant men.

7. That persons who would not be endured, nor suffered in other Countries and Churches, but were cast out and banished for their Errors, Heresies, and turbulency, do here in *England* vent and spread their opinions, gather Churches, preach openly where multitudes resort; how many cast out of *New-England* for their Antinomianism, Anabaptism, &c. have come over, and here printed Books for their Errors, and preach up and down freely? so that poor *England* must lick up such persons, who like vomit have been cast out of the mouth of other Churches, and is become the common shore and sink to receive in the filth of Heresies and Errors from all places: what was said of *Hannibal's Army*, it was *colluvies omnium Gentium*, the same may be said of us for all kinde of Sects and Sectaries: *Anglia colluvies omnium Errorum & Sectarum*.

8. The Errors of these times are vented by men looked upon as godly and holy, who in the Bishops dayes suffered, and were strict in their lives, and so have an interest in many good persons, men also who are popular, and have popular gifts to go up and down from City to Countrey, from one Countrey to another, and that go to meetings in private houses, know the way of it, and the art of taking people, talk all of Reformation and greater perfection, pretending to correct *Magnificat*, and to Reform Episcopacy, Presbytery, and all Churches: whereas the Arminians and Prelatical men in the Bishops times were not esteemed as good men, had not those popular gifts of Prayer, &c. nor did know the way of private meetings, neither had those pretences of Holiness, Reformation, to take the people with, but people generally judged they needed Reformation.

9. These Errors are held, cried up, and received as New Truths, as New and glorious Lights: what was Errour and worsen naught, cried down in the Bishops and their Chaplains for damnable Errors, Heresies, Arminianism, Popery; the very same Points concerning Universal Redemption, Free-will, Conditional Election, denying the sufficiency and perfection of the Scriptures, &c. are in our times New and Glorious Truths, and preached to the people for the everlasting Gospel.

10. These Errors, Heresies, Blasphemies, are not onely vented in a corner, in secret close Chambers, with doors double locked, among two  
or



or three, that few or none hear or know of them, or in some private Village and remote dark corner of this Kingdom, that a man must dig thorow a wall to see and hear them (which yet were sad enough, and was the case of the Prophet in *Ezek* 8. 8, 10, 12. seeing those Idolaters in the dark, and in their Chambers of Imagery) but in Houses that stand open for all, where many hundreds come, and in the Metropolis of the Kingdom, *London*, and that in the heart of the City; so that they are not preached with us in the ear, but on the House top, we declare our Errors, as *Sodom*; and are not ashamed: yea, abominable Errors are Printed, the Books sold up and down in *Westminster Hall*, *London*, and dispersed in all places; yea, given into the hands of Parliament men in *Westminster Hall*, and daring at the Parliament doors, to disperse Books written in the defence of such and such Errors.

11. Errors, Heresies, increase after all our Deliverances, Victories, and successes God hath given us; yea, that which is most sad to think of, all our Victories, Successes, are unhappily made use of, and turned to the increasing and growth of Errors: Every taking of a Town or City, is a further spreading over this Kingdom the gangrene of Heresie and Error, where the Errors were never known, nor heard of before, upon our taking of Towns and Cities they come to Town; every enlarging of our quarters is an enlarging of Sectarism, and a multiplying of Schisms: where can a man almost go to any Garrison, Town or City, and not meet with Anabaptists, Antinomians, Brownists, &c. Can a man go to *Southampton*, *Portsmouth*, *Warwick*, *Gloucester*, *Bristol*, *York*, *Lynn*, cum multis aliis, and misse of them?

12. We are unsensible and not affected under all these spiritual plagues of Heresie, Schism, Blasphemy, Intolerable Anarchy; the fortieth part of those Errors, Heresies, Blasphemies, which are now in the midst of us, would seven yeers ago (had we heard and known them) have made our hearts ake, and our hair stand an end, filled our faces with paleness and blackness, whereas now we make light of them; the custome and commonness of them hath taken away the sense and horror of them; we are strangely senseless, brutish and stupid under all these Errors; three or four yeers ago the twentieth part of these Opinions and Practices laid down in this Catalogue, would not have been endured; but the Ministers would have been more awaked, and the Kingdom startled; we should have kept solemn Fasts, cryed out more to the Magistrate for his help: So that now the consideration of all the Errors, Heresies, with these aggravating circumstances, do declare the dangerous and fearful condition we are in, even the Parliamentary party that hath stood up for Reformation; because among us and in these quarters, are

are to be found so many Heresies, Schisms, Blasphemies, so many Heretical Blasphemous Books, so many confusions and disorders, Mechanick Preachers, Woman-Preachers; yea, yong Boys taking upon them to Preach and lead people; and in the midst of all our outward Victories, Deliverances, Successes; I tremble to think what will be the issue and end of these things, and what strange matter and Articles there will be for Gods visitation of England, out of these four last years; and we shall finde both in the Prophets, *Isaiah*, *Jeremiah*, and the Revelation of Saint *John*, how the most dreadful Judgements are threatned against Churches, for false Doctrines, and Prophecyng falsely; and I am perswaded God will not bear long with us, not so long as with the Bishops and Court-party, because we have professed more holinesse, and greater Reformation: But as he speaks of the Angel and Church of *Peramos*, for having them among them that held the Doctrine of the *Nicolaitans*, *Repent, or else I will come unto thee quickly*: So God will soon come against us, which may cause us to take up that speech in *Jeremiah*, *Be astonished, O ye heavens at this, and be horribly afraid, yea, be very desolate*; but if we could still promise our selves Victories, Successes, and that the evil of Sword, Pestilence, &c. should not overtake us; yet know, these Errors, Heresies, &c. which spread among us, are a worse Judgement: *Luther* saith, that Hereticks and false Teachers are *summa indignatio Dei*, the greatest displeasure of God to a Church, *plaga Divina ira*, the stroke of Divine wrath, that the Church is not so much destroyed by Temporal persecution, as by the pestilent Doctrines of men; for by them 'tis increased, but by false Doctrines 'tis lost, and that we have more cause to bewail the scandals that fall out in our own Churches, then the persecution of the Papists and all Tyrants, neither do the Papists so much hurt the Church as false Brethren, which boast to have the same Faith, Doctrine and Worship of God.

The Errors and wicked Opinions among us are worse then the Sword, and we are in a more dangerous and sad condition by reason of them, then for all other evils that are upon us; the Armies of Heresies, Errors among us, are worse then all the Armies of Cavaliers, and Monsters hardlier to be subdued; the spirit of Error and Schism that is in the midst of us, is the arrow that flyeth by day, the destruction that wasteth at noon day, and the terror by night that walks in darknesse; in one word, 'tis the saddest and worst evil that can come to a Church, and that draws quickly all other evils after it, which *Julian* the greatest Enemy that Christian Religion ever had, knew well enough, and therefore did not by sword go to destroy it, but granted a Toleration of all Religions, to *Donatists*, *Arrians*, &c. as the readiest and surest way to destroy the Church, by that means thinking to cause the name of Christ to perish out of the Earth, as *Austine* speaks.

And as Errors, Heresies, are a greater evil then the Sword, and Temporal persecutions, so are they worse then evil manners and a bad life; false Doctrines are not only evil deeds, fruits of the flesh, things which God hates, and damnable as well as a wicked life, 2 Epistle of John, v. 11. Gal. 5.2: Rev. 6. 15. 2 Pet. 2. 1. but they are the depths of Satan, Rev. 2. 24. And the Spirit of God in the Epistles of Galatians, Timothy, 2 Thes. Cha. 2. Second Epistle of Peter, Chap. 2. Epistle of Jude, the Revelation, and in other Scriptures, expresses more detestation against Heresies and Errors in divers respects, then against evil manners, as I might shew; but I will give only one instance out of the Epistle to the Galatians, where the Apostle, besides affirming the same of Heresies, which he doth of the wickedst actions, Murthers, Drunkenness, Adultery, Fornication, &c. *That they which do such things shall not inherit the Kingdom of God:* He speaks over and above of false Teachers, who broach false Doctrine, Gal. 1. 8, 9. once and again, *If we, or an Angel from Heaven, or any man preach another Gospel to you, Let him be accursed.* And Gal. 5. 12. *I would they were even cut off which trouble you;* wherein he shews that holy indignation against false Teachers, and false Doctrines, which he doth not against evil lives, neither praying so for their cutting off, nor in that manner pronouncing such a double being accursed upon them.

In one word, Heresies, Errors, are more destructive to the nature of a true visible Church, then loose manners, and destroy the Foundation more: Purity of Doctrine, profession of the true Faith, is the most essential note of the visible Church, when as outward sanctity of life is not, but may be found in men out of the Church: False Doctrine and Heresies alter and corrupt the Worship it self, so doth not the bad manners of persons in the Church. Hence Luther answers to some that objected bad manners to him, *I will not (saith Luther) commend my manners, but Doctrine and the true Faith;* and besides, *'Tis impossible (saith Luther) but that a bad life will follow false Doctrine; for if men make shipwrack of Faith, they will of a good conscience:* The Donatists who fell into Errors, fell to many insolencies, as to commit Rapes, Murthers, &c. So the Anabaptists Antinomians, into what looseness do they run daily: Heresies and Errors, spread sooner, further, and more incurably; yea, take and infect them whom corrupt manners could not prevail with: In broaching and maintaining Heresies, men vent their parts, Learning, get a name and fame by them, which they do not by committing Drunkenness, Uncleaness: Men will dye in their Errors, and stand to them to the death, going by a Rule (as they conceive) but men all along purpose to repent of their wicked Practises: Men are hardly, seldom reclaimed, convinced of the most damnable Errors, because the way of Error is commonly a Faction, a party that hath Interests, Designs, and many followers,



lowers, whereas a bad life hath not the serious considerations of these things; that Heresies, Errors, do so abound among us, and that they are the worst of evils, may serve for a true Glasse to shew us, in what a lamentable dangerous condition we are in at present, and may make every one of us take up that wish of *Jeremiah*, *O that my head were Waters, and mine eyes a Fountain of tears, that I might weep day and night for the Errors, Heresies, Blasphemies, Confusions, that are among us*: Yea, to call upon others to come and make haste, and take up a wayling for us, that our eyes may run down with tears, and our eye-lids gush out with Waters, to teach also our Sons and Daughters wayling, and every Neighbor lamentation: for death is come into many of our Parishes, Houses, Churches, to destroy the souls of our Wives and Children from within, and the yong men from without: I think we have more cause to write Books of Lamentation, and to weep over *England* for this, then for the Sword or any other kinde of evils.

12. *Coral*. Hence then from the consideration of all the Errors, Heresies, Blasphemies, and Practises of the Sectaries in *England*; we may bethink our selves what is to be done, if we would have the Kingdom saved, and what course to take, both for our selves and others to prevent their further growth, to reduce things to a better condition, and to turn away the wrath of God from this Kingdom; which for the Heresies, Blasphemies, Disorders and Confusions of these four last years, is ready to come forth upon us like fire, and burn that none can quench it: Now the remedies and directions that I shall give, suitable as I conceive to our state and condition, by reason of our Errors, Heresies, &c. as they are laid down in this Catalogue, are both to Ministers, Magistrates and People, which shall be such Rules as more properly and peculiarly concern each of them in their several places.

1. The Ministers seeing such damnable Heresies, &c. and things come to this passe, must look more narrowly, watch more diligently over their flocks then ever, to keep them from Heresies and Schisms, and make account 'tis their duty, and their special work in these times, to attend more to that part of their Ministry that concerns Doctrine, and convincing of Error then heretofore: It was ever a qualification, and a duty required in Ministers of the Gospel, to be able by sound Doctrine to convince gain-sayers, *Tit. 1. 9.* as well as to exhort and comfort; but specially when many Seducers and false Prophets are gone out into the world, and Errors, Heresies swarm; therefore the Apostle stirs up *Timothy* upon this consideration, *To be instant in season, and out of season, to reprove, rebuke, exhort, with all long suffering and Doctrine, in regard that many will heap up Teachers after their own lusts, and shall turn away their ears from the truth, and be turned unto*

(a) *Calv. Prefat. advers. fanaticam sectam Libertin. Cum* secta & pernicioſa aliqua ſecta pulſulare cepit, præſertim vero cum augetur, corum quos Deus ad adſtitendam Eccleſiam conſtituit officium eſt, ire abſum, ac forſiter reſiſtere, priuſquam ad perſeſcenda & corrumpenda omnia vires ſumpſerit. Et certe cum ſint Eccleſiæ paſtores, non ſolum ſed etiam gregi domini adminiſtrare debent ſed etiam excubias agere adverſos lupos & fures, ut ſi ad gregem accedere voluerint, eos magnis clamoribus & acri vociferatione quam longiſſime ſummoveant. (b) *Oſig. contra Celſum. l. 1. fol. 1.* Enim vero de rebus humanis tam bene mereri poſteſt qui peſtiſeros errores ſuſtuleris quam qui pie docet innocenterque vivere (c) *Luth. in Gen. cap. 35.* (d) *Luth. Epistol. ad Spalat. Doctores* non ſolum adificare, ſed etiam defendere debent. Tempore pacis docendum eſt, Belli autem tempore pugnandum, & reſiſtendum Satana ac Hereticis.

tables. (a) *Calvin in his Preface to that Book called, Inſtructio adverſus Libertinos, ſaith, That when any pernicious Sect begins to ariſe, but chiefly when it grows, tis the duty of them whom God hath appointed to build up his Church, to oppoſe it ſtrongly, and appear againſt it before it gets ſtrength to corrupt and deſtroy all. And certainly when there are Paſtors of the Church, they ought not onely to diſpenſe choiſe food to the Flock of Chriſt, but they muſt alſo watch againſt Wolves and Thieves, that if they will come to the Flock, they may ſet them far away by their loud out-cries and Vociferations. And Miniſters muſt know tis no leſſe noble and neceſſary a work, to keep away poiſon from, and expel it out of the Children, then to provide them food. (b) O-ri-gen hath an excellent ſaying to this purpoſe, That he does as well deſerve of men that takes a-way poiſonous Errors, as he who teaches to live piouſly and innocently: And indeed all Reformation is in vain, (c) as Luther ſpeaks, if there be not pure Doctrine; for this is one of the things that waſtes the Church and People of God, when as they are not defended againſt wicked Opinions; ſo that it comes to paſſe, That the Doctrine which is according to godlineſſe being loſt, many ſpoyled conſciences do wander up and down, and run into infinite Sects and Superſti-tions, ſeeking to be healed. (d) Luther tells Miniſters, they muſt not only build up, but alſo defend: In the time of Peace they muſt teach, and in the time of War they muſt fight with, and reſiſt Satan and Hereticks. Miniſters ought now to be intent to the Errors of the times, both in Doctrine and practice, and obſerve what is the proper work of the day, and Preach accordingly, taking heed of being guilty of ſinful ſilence, whileſt Chriſt and his truth ſuffers: Wee have too many wounds with which we have been wounded in the houſe of our friends: Many Miniſters have and do undo us; ſome by their total ſilence, others by ſpeaking too favourably of the Sects, and too much daubing; tis high time now to ſpeak out, when the Truth of God, the Faith once delivered to the Saints, more precious then our lives, is almoſt loſt, three Kingdoms almoſt ruined, and all the Reformed Churches in their truth and peace hazarded; they that can now be ſilent, well contented, and let the Wolves*

Wolves come freely and not bark, they deserve to be accounted dumb Dogs: Let therefore all godly Orthodox Ministers, who would not have all run to ruine, stir up themselves, and lift up their voyces like Trumpets, stand no longer looking on as idle Spectators, or halting between two; for he that is not now with God in his cause, is against him; and he that gathereth not, scattereth. (a) Tis a golden speech of Luther, *That after Iustification and Grace, there is no other work greater then to speak the Truth for Christ: And in another place he saith, 'Tis a womanish thing to sit in a corner, and lye hid in some hole; but thats worthy a man to plead the cause of God and his Truth in the midst of the Great men and Nobles.* And that Ministers in our times may be a means to prevent and suppress the Errors, Heresies, and Schisms, they must not onely often Preach against them, but they should set themselves against all the wayes by which Errors are come in, and are further coming in upon us, and oppose them by Preaching, Writing; as Laymens Preaching, the gathering of Churches, and above all a Toleration; for that would be an open door at which all kinde of Heresies would come in, and no man could keep them out: And therefore if Ministers will witness for Truth and against Errors, they must set themselves in a special manner against a Toleration, as the principall inlet to all Heresie and Error: And if a Toleration be granted, all Preaching will not keep them out: For as it hath been answered, the Patrons of Images, who plead, Let them stand, but Preach against the Worshipping of them, that if they stand, Preaching will not take away all the danger; tis not sufficient to keep the people from all Idolatry: So say I in this case, If a Toleration be granted, the Devil will be too hard for us, though we Preach never so much against them. A Toleration will undo all, First, bring in Scepticism in Doctrine, and loosenesse of life, and afterwards all Atheism. The Patrons of Error, because they cannot at first plead for such and such Doctrines, *in terminis*, and yet hold them, and would have them propagated, therefore they plead for a Toleration, which once being granted, they will come in then of course: O let the Ministers therefore oppose Toleration, as being that by which the Devil would at once lay a Foundation for his Kingdom to all Generations, witness against it in all places, possesse the Magistrates of the evil of it, yea, and the people too, shewing them, how if a Toleration were granted, they should never have peace in their Families more, or ever after have command of Wives, Children, Servants: but they and their posterities after them are like to live in discontent, and unquietnesse of minde all their dayes.

(a) Post justificationem & gratiam nihil aliud opus magnum est quam locui veritatem de Christo. Lutherus.



(a) *Prima cura nobis debet esse nominis Dei, posterior salutis aliorum. Horum alterum cum intercidere necesse sit, pereat Papa, pereant impii Magistratus, pereant impiorum dogmatum patroni, pereat totus mundus & salvetur Deo sua gloria, suum verbum, suus cultus Amen in c. 9. Hof.*

the saying (a) of *Luther*, That Ministers first care ought to be of the Name of God, and the next of the Salvation of others: When any thing is done, by which of necessity either of these must suffer and fall to the ground, *Let the Pope perish, let wicked Magistrates perish, let the Patrons of wicked Opinions perish, let the whole World perish, and let Gods Glory, his Word, his Church, his Worship, be saved, Amen.* Now neither of these can be safe

if there should be a Toleration: for a Toleration is very destructive to the Glory of God, and the salvation of souls; and therefore whosoever should be for a Toleration, Ministers ought to be against it: If the Parliament, City, yea, all the people were for a Toleration of all the Sects, Anabaptists, Antinomians, Seekers, Brownists, Independents (which I speak not to cast the least aspersion upon them, as if they would be, for I believe the contrary) but supposing it; yet Ministers ought to present their Reasons against it, Preach and cry out of the evil of it, never consent to it, but protest against, and withstand it by all lawful ways and means within our callings and places, venturing the losse of Liberties, Estates, Lives, and all in that Cause, and to inflame us with zeal against a Toleration, the great *Diana* of the Sectaries: Let the Ministers look upon that cloud of witnesses before them, who were Enemies to Tolerations. *Paul* certainly when he pronounced a curse twice together, in *Gal. 1. 8, 9.* upon false Teachers, *If any man Preach another Gospel, let him be accursed,* and wished they were cut off that troubled the Church, and would not give place to false Teachers, *no not for an hour, that some truth of the Gospel might continue,* was against all Tolerations. The Fathers and Bishops in the Primitive times were zealous and faithful in opposing the suffering of Hereticks and Schismatics, even when some of the Emperours

(b) *Theod. Eccl. Hist. l. 5. c. 16. Theodoret. Hist. Eccl. l. 5. c. 13. Ambros. Epist. 12. ad Valent. Imper. & Orat. in Auxent. de basilicis non tradendis & Epist. 33. ad Marcellan. Symeon. metaphrast in vita. Chry.*

winked at them, or were their professed Patrons.

(b) *Amphilochius* is famous for dealing with *Theodosius* the Emperour in so free a way, and in such an admirable kinde, reproving him for suffering the meetings of the *Arrians*: So is *Ambrose*, when *Valentinianus* the second had published a Decree, wherein he commanded the *Arrians* should have Churches, for withstanding the Emperour to his face at *Milain*, and refusing to deliver up his Church: And lastly, (to name no more of the Fathers) so is *Chrysostom*, when the *Arrians* were permitted to hold a Synod within his City, for speaking to the Emperour *Arcadius* after this manner, *Tell me, O Emperour, whether if any man would insert base and obnoxious stones into that*

*fair*

fair and specious Crown which thou wearest upon thy head, wouldst thou not be offended with him? The Emperor yielding: Chrysostom Replied, Well, dost thou not think the Emperor of Heaven will be offended, if in a godly City which is sincere and sound, a scabbed and infectious member be permitted to inhabit; seeing it is required of every one, either that he be converted, or that he be banished? Yea, the Primitive Bishops and Pastors of the Churches were so against mixtures of Religion, and admitting of divers ways of Religions in one City or Kingdom, as that they made many Canons and Decrees in Councils and Synods against suffering of Hereticks and Schismaticks, as *Arrians, Donatists, &c.* and the Laws and Edicts of the Christian Emperors, against Hereticks and Schismaticks, were not onely approved of by the Fathers, being Enacted and Decreed still after every general Synod, the Emperors publishing new Laws against the new Hereticks; but those holy men were so far from giving any way to formal Tolerations, as that they stirred up and exhorted the Emperors to adde their Civil Sanctions to the Canons and Decrees of Synods, made against the Heresies and Errors of the times. I might shew how the Pastors of the Reformed Churches (namely those who were stars of the first magnitude) were against the Toleration of Anabaptists, Libertines, and other Sectaries in their time, and what they did and writ against it; as, *Calvin, Zuinglius, Peter Martyr, Philip Melancthon, Zanchius, Beza, Knox, Bullinger, Musculus*, yea and *Luther*, however at first he was somewhat tender in that point, as newly coming out of Popery, and knowing how the Papists had abused it, and fearing the worst; yet afterwards he was against a Toleration of Hereticks and Sectaries, and was for the banishment and suppression of them, as is evident by an (c) Epistle of his, written in answer to that Question, *Whether it may be lawful for the Magistrate to kill false Prophets?* where *Luthers* judgement is for banishing false Prophets, but not killing: and by his writing to the Senate of *Mulhusium*, seriously admonishing them not to admit of the Anabaptist *Thomas Muncer*.

(c) *Luth. Epist. Tom. 2. Epist. p. 381. An liceat Magistratui occidere pseudopphetas. Responder. Lut. ego ad iudicium sanguinis tardus sum, ubi etiam meritum abundat, cum in hac causa terrae me exempli sequela quam in Papistis ac Antichristis*

*his & in Judaeis videmus, ubi cum statutum fuisset Pseudopphetas & Judaeos occidi, successu temporis factum est ut non nisi sancti propheta & innocentes trucidarentur, autoritate ejus statuti, quo impii Magistratus fressi, Pseudopphetas & hereticos fecerunt quosquorvoluerint, idem sequunturum esse timeo & apud nostros si semel uno exemplo licitum probari potest seductores esse occidendos, cum adhuc apud Papistas videamus hujus statuti innocentem sanguinem fundi pro nocente. Quare nullo modo possum admittre falsos Doctores occidi, satis est eos relegari, qua poena si possent abuti volunt, minus tamen peccabunt & sibi tantum nocebunt. Sleidan. lib. 4. Quum ejectus e Saxonia finibus Muncerus oberraret ac rumor increbuisse, cum cogitare Mulhusium, Lutherus ea re cognita datis ad Senatum literis gravitur monet, ne recipiant.*

For though *Luther* made request unto *Frederick Duke of Saxony*, that within his Dominion they might be favorably dealt with and spared (for that their Error exempted, they seemed otherwise good men) yet afterwards upon better experience, when *Muncer* was cast out of *Saxony*, he was so far from interceding for his re-admission, that he writ with all speed and vehemency to *Mulhusium* that they should not receive him.

As also how in *England* in *Queen Elizabeths* dayes, learned Bishops and godly Ministers were against the suffering of many Religions in this Kingdom; as Bishop *Jewel*, Bishop *Babington*, Bishop *Bilson*, Master *Cartwright*, and Master *Perkins*, who in his learned Works on *Revelations* 2. 20. speaks thus, *Every man is not to be left to his own Conscience, to teach and hold what Doctrine he will: But all such men or women as teach Erronous Doctrine, by the Government of the Church are to be restrained.* It is a grievous fault in any Church, not to restrain the Authors and mainprainers of Sects and false Doctrines, and of Opinions which stand not with the truth of Gods Word; and on the contrary, tis a vertue and good gift in any Church, when they restrain the Authors and Favourers of Sects and false Doctrine. And in this regard our Church is to be commended and approved, and the Commonwealth likewise, for making Laws to restrain both Popish Recusants, and some Protestants who depart from this our Church, as being no Church of God, but a Member of *Antichrist* and of *Babylon*. But I shall passe over these, and set before the godly Orthodox Ministers, the zeal, courage and faithfulness of some Bishops and their Chaplains in King *James* and King *Charles* his Reign, in Writing, Preaching, Remonstrating, and protesting against a Toleration of the Errors of their times, thereby labouring both to provoke and shame the Presbyterian Ministers, if they appear not against a Toleration of the Errors of this time. In the beginning of King *James* his Reign, the Papists hoping to work upon his natural disposition, inclining to Clemency and Peace, framed and presented many Petitions and Supplications to Him, for a Toleration of their Religion in private houses, without molestation to Priest or Lay-person for the same; with Reasons for a Toleration annexed thereunto: And not onely by Petitions did they promote their Design of a Toleration, but by all other means, as by soliciting Friends abroad, and Favourers at home, earnestly to importune King *James* in their behalf, so by transforming themselves into all forms and colours under several Marks and Vizors, sometimes of Catholike Noblemen, and worthy Gentlemen of *England*, sometimes of Spiritual, sometimes of Lay-Catholikes, and sometimes of true and charitable Brethren of the Reformed Church, writing Books, Apologies, and Epistles for a Toleration. Now these Petitions and Books were Answered by



by *Gabriel Powel*, first during his abode in *Oxford*, 1604. Afterwards living at *London-House*, 1605. by the commandment of some of the Bishops, he refused an *Apologetical* Epistle for the permission and profession of all Sects and Heresies; as also writ a Tractate of the unlawfulness and danger of a Toleration of divers Religions in one Kingdom: Besides, in this Book *de Antichristo*, Dedicated to King *James*, in the Epistle Dedicatory, he speaks notably against Tolerations. And *Gabriel Powel* did not onely oppose, but Doctor *Sutcliffe*, Dean of *Exeter*, about the same time writ two Books in Answer to those Petitions of the Papists; and Doctor *Willet* in his Preface to his *Commentary on the Epistle of Jude*, writes against those Popish Books, which in the former part of King *James* Reign were set forth to insinuate themselves to the State, and to

*Vide Powels Answer to a Petition for Toleration of Popery in England, and a Refutation of an Epistle Apologetical, written to perswade the permission of the promiscuous use and profession of all Sects and Heresies.*

The Petit. Apolog. of Lay Papists, wherein presumptuously they demand a Toleration of their Religion, Examined and Refuted.

perswade a Toleration of their Religion, against which he gives ten Reasons. And when in the later part of King *James* his Reign, the *Spanish Match* was on foot, and things tended towards a Toleration, and greater favor of Popery: Doctor *Abbot* then Archbishop of *Canterbury* made a most free Remonstrance to His Majesty against the Match and Toleration indulged to the Papists (a perfect Copy whereof is in Master *Prynnes Hidden Works of darkness*, or a necessary Introduction to the Archbishop of *Canterburys Tryal*. Pag. 39, 40.) In which Remonstrance are these following passages: *May it please Your Majesty, I have been too long silent, and am afraid by my silence I have neglected the duty of the place, it hath pleased God to call me unto, and Your Majesty to place me in. And now I humbly crave leave, I may discharge my conscience towards God, and my duty towards Your Majesty. And therefore I beseech You give me leave freely to deliver my self, and then let Your Majesty do what You please with me. Your Majesty hath propounded a Toleration of Religion, I beseech You (Sir) take it into Your Consideration, what Your Act is, what the consequence may be; by Your Act You labor to set up that most damnable and heretical Doctrine of the Church of Rome; how hateful it will be to God, and grievous to Your good Subjects, &c. what dreadful consequence these things may draw after I beseech Your Majesty to consider; and above all, least by this Toleration and discountenance of the true Profession of the Gospel, wherewith God hath blessed us, Your Majesty do not draw upon the Kingdom in general, and Your Self in particular, Gods heavy wrath and indignation. Thus in discharge of my duty toward God, to Your Majesty, and the place of my Calling, I have taken humble boldness to deliver my conscience. And now (Sir) do wish*

me what you please. This Remonstrance against a Toleration or indulgence of Popery was seconded by Doctor *Hakewell* and others. In this Kings Reign a Toleration of Popish Religion for Ireland was in agitation, and so far proceeded as it was ready to be concluded; whereupon the Archbishops and Bishops of Ireland joyned in a publike Protestation against it; a perfect Copy whereof is as follows, *The Religion of Papists is superstitious and idolatrous, their faith and Doctrine erroneous and heretical, their Church in respect of both, Apostatical; to give them therefore a Toleration of Religion, or to consent, that they may freely exercise their Religion and profess their Faith and Doctrine, is a grievous sin, and that in two respects: First, it is to make our selves accessory not onely to their superstitious Idolatries, Heresies, and in a word to all the abomination of Popery; but also (which is a consequent of the former) to the perdition of the seduced people, which perish in the deluge of the Catholike Apostacy. Secondly, to grant them a Toleration in respect of any money to be given, or contribution to be made by them, is to set Religion to sale, and with it the souls of the people, whom Christ our Saviour hath redeemed with his blood. And as it is a great sin, so it is a matter of most dangerous consequence, the consideration whereof we leave to the wise and judicious, beseeching the zealous God of Truth to make those who are in Authority, zealous of Gods glory, and of the advancement of true Religion; zealous, resolute, and courageous, against all Popery, Superstition, and Idolatry. And when there was a great meeting of all the chiefest in the whole Kingdom about a Toleration, and likely to be granted: Doctor *Downam* Bishop of *London-Derry* Preached at *Dublin* before the Lord Deputy and the whole State, and in the midst of his Sermon, openly read this Protestation above written, subscribed by the Archbishops and Bishops of Ireland; and at the end he boldly said, And let all the people say, Amen: And thereupon, suddenly all the whole Church almost shook with the sound that their Amen made: And the Lord Deputy calling for the Bishop, for a Copy both of his Sermon and Protestation, to send to the King; the learned and courageous Bishop gave this Answer, That there was nothing he either spake or read in the Pulpit, but he would willingly justifie before his Majesty, and feared not who read or saw it: Which Protestation and Sermon were a means to prevent a Toleration. Now if the Bishops and their Chaplains were so zealous, courageous, against a Toleration of the Errors, and false Doctrines of their times, both in *England* and *Ireland*, as thus to Write, Preach, Remonstrate, and to Protest, and that in corrupt and degenerating times, when the Court-Prerogative was swoln high, and the current for favoring of Popery ran strong: King *James* his minde, with many of his Councillors, strongly bent upon the Spanish Match; and since this*

Kings Raign and Marriage with a Papist, Popery having many powerful friends, both in the Court of *England* and *Ireland* (\* there having been for many yeers deep designs to bring Popery in again into these Kingdoms; for the effecting of which, one of the best means projected, was the giving of a Toleration and Indulgence.) Did, I say, the Archbishops, Bishops, Deans, Doctors, Court-Chaplains, and Bishops Chaplains (for there were some of all these sorts opposed) hazard the favor of King, Nobles, great Courtiers, the losse of all their preferments, Archbishopricks, Bishopricks, Deaneries, great Livings, to withstand a Toleration: And shall the Ministers of our Times suffer a Toleration of all Sects to come in upon us, in a time when the greatest Reformation is pretended that ever was in this Kingdom, and a Parliament sitting, and be either wholly silent, or oppose faintly; be afraid of displeasing some great men, or hazarding a little Estate and Liberty? Was the Lukewarm Angel whom God hath cast out of this Church, for not being zealous enough, yet so zealous as to hazard all against a Toleration of Popery, and that to the face of King, Deputy of *Ireland*, and the whole State? And shall the Presbyterians Orthodox godly Ministers be so cold, as to let Anabaptism, Brownism, Antinomianism, Libertinism, Independency, come in upon us, and keep in a whole skin? O let not the Assembly, Ministers of *London*, and the Kingdom, give any occasion (God forbid they should) to the enemies of Reformation, to say of them, *The Bishops and their Chaplains (who were counted Time-servers) opposed the Errors of their Times, withstood a Toleration with the hazard of great Preferments, and great Revenues; but the Presbyters, who pretended to be the great Reformers, to reform the former Reformation, and to correct Magnificat, suffered all kinde of Errors and Schisms to come in, when they were in place; yea, and a Toleration, and durst not appear vigorously against them, for fear of offending this great man, or losing this friends, or being hindered of this Preferments, they might haply come to, if they should be too forward.* Certainly, the Bishops and their Chaplains shall rise up in judgement against the Ministry of this generation, who appeared against the minde of King, Councel, and so powerful a Faction as was for Popery, and the Toleration of it in those dayes, if they be silent or meally mouthed, besides the shame and dishonor of it here, before the Churches abroad, and good men at home, who will lay all the blame upon the Ministers, and say, We may thank them for this, for dealing no more freely, nor faithfully with the Kingdom; crying out an unworthy Assembly, an unworthy Ministry in City and

\* Vide Mr. Prynnes Hidden works of darkness brought to public Light, discoveing to the world the Plots, to bring in Popery into our Church, and to reduce all our Realms to Rome.



Cōuntry, to sit still, and suffer all these Errors and poysonous Principles, in Books, Sermons, to come in upon us, and to passe unquestioned. O for some *Gabriel Powels*, *Downams*, *Abbots*, &c. to write, preach, remonstrate, protest against the Errors and wayes of these times! 'Tis want of courage and speaking out hath undone us, and 'tis onely boldnesse and freedom in speaking, to declare particularly such Books come forth, such Sermons Preached, such Practises plaid, such persons preferred and suffered, such partiality used, &c. in reference to the Sectaries, that must recover us; there's no way to put a stop to things, and save all from ruine, but present courage and heroick resolution, and lets speak out, and suffer no longer a company of giddy, cunning self seeking Sectaries, to betray the Truth of God, and to abuse and undo two Kingdoms: And I would not doubt it, if the Assembly, Orthodox Ministers of the City and Cōuntry, would but be courageous, and appear effectually in their Ministry: they would make all the Sectaries and their friends weary, and ashamed of the trade they drive, and the course they take (they being guilty of such foul matters, both against the Church and the Civil Peace; yea, Kingdom of *Scotland*, City of *London*, the Reformed Churches, and Parliament.) Lets therefore fill all Presses, cause all Pulpits to ring, and so possesse Parliament, City, and whole Kingdom against the Sects, and of the evil of Schism, and a Toleration, that we may no more hear of a Toleration, nor of separated Churches (being hateful names in the Church of God.) And if any Ministers should be afraid of suffering in places where they live, because the Sectaries have a powerful influence in some parts, and act in wayes of molesting and troubling those who oppose them; let them consider they cannot suffer upon a more honorable point, then in opposing by all lawful wayes, as by Preaching, Writing, the coming in of a formal, legal Toleration of Heresie, Schism, and all Doctrine which is contrary to godlinesse, and to the peace of Church and State. It hath been the desire and care of godly Ministers in the Bishops times, when God called them to suffer, that they might suffer upon some point which was clear, and not upon words or matters by the by. Now the opposing the Sects of these times, and that great desire of a Toleration of all Religions, pleaded for so much by many, are points will bear us out before God; and all who come after us (if ever a Toleration should be granted) will say when they see and feel the mischeifs of a Toleration, These were good and wise men, that had their eyes in their heads and looked afar off, as often as new evils arise in the Kingdom upon a Toleration; this which they have done against a Toleration, will be spoken with honor of them throughout all Generations, and in other Christian Kingdoms.

2. Ministers in their meetings, should advise and agree together, to consider of,

of, and think upon some wayes and means, for the preventing the further growth of the Sects, preserving their people from the infection, and the remedying of them; and therefore it were good, that in the City and in each County, the Orthodox godly Ministers would chuse a company among themselves, make a Committee to attend upon this Work, and draw up some things that might be useful to put a stop to our Errors, which might come forth in the name, not of any one man, but of all; as many eyes see more then one, and many hands builds up more. So acts and wayes propounded by a Community, many Ministers carry more weight and authority, then done by one single Minister; and therefore it were good to set forth some Books against the Errors of our times, with joynt consent, in the name of all the Ministers, to send out some grave Admonition to the people, in the name of the City Ministers, subscribed by all, to warn the people, in the Name of God to beware of the Errors of these times, and to withdraw from Sectaries, and to return again into the bosom of the Church; and lastly, For the Ministers to make a Remonstrance of all the Errors, Heresies, Blasphemies, Schisms, Insolencies, Tumults, that have been in *England* these last five yeers, out of all the Printed Books, Publike Sermons, Preachings in private houses, Discourses of the Sectaries; and with a Petition humbly to present it to both Houses, with hands subscribed of all the Orthodox godly Ministers in this Kingdom. In the beginning of the Parliament, there was such a Remonstrance, containing the Errors in Doctrine, Innovations in Worship, Tyrannical Practises in Government in the Bishops dayes, with about eight hundred Ministers hands subscribed to it; and all know the good that came of it: But now there's a more fruitful field to walk in, more matter, stranger Doctrines, greater Blasphemies, Innovations in Worship, horrible Insolencies and Disorders for such a Remonstrance; and who knows, but if this were done fully (as it might) with a thousand hands of Ministers subscribed to it, and set before the Parliament, it might do as good an Office for the Sectaries, as for the Prelates and their Courts?

3. To these, and all other wayes used by the Ministers, they must pray much to God, and call upon him night and day, that he would prevent and cast out of this Church all the Errors, Heresies, Roots of bitternesse, Poysonous Principles got in among us, and to give a miscarriying womb to the Sectaries, that they may never bring forth that mis-shapen Bastard-Monster of a Toleration (which is part Fish, part Flesh, and part neither of both; that hath one part like a Fish, another like a Beast, a third part like a Man,) Ministers must give themselves continually to prayer, as well as Ministers of the Word, *Acts* 6. 4. Praying as well as Preaching against the Errors of the times; and therefore, let the Ministry pray, pray, pray, yea, fast and pray against

Countrie, to sit still, and suffer all these Errors and poysonous Principles, in Books, Sermons, to come in upon us, and to passe unquestioned. O for some *Gabriel Powels*, *Downams*, *Abbots*, &c. to write, preach, re-monstrate, protest against the Errors and wayes of these times! 'Tis want of courage and speaking out hath undone us, and 'tis onely boldnesse and freedom in speaking, to declare particularly such Books come forth, such Sermons Preached, such Practises plaid, such persons preferred and suffered, such partiality used, &c. in reference to the Sectaries, that must recover us; there's no way to put a stop to things, and save all from ruine, but present courage and heroick resolution, and lets speak out, and suffer no longer a company of giddy, cunning self seeking Sectaries, to betray the Truth of God, and to abuse and undo two Kingdoms: And I would not doubt it, if the Assembly, Orthodox Ministers of the City and Countrie, would but be courageous, and appear effectually in their Ministry: they would make all the Sectaries and their friends weary, and ashamed of the trade they drive, and the course they take (they being guilty of such foul matters, both against the Church and the Civil Peace; yea, Kingdom of Scotland, City of London, the Reformed Churches, and Parliament.) Lets therefore fill all Presses, cause all Pulpits to ring, and so possesse Parliament, City, and whole Kingdom against the Sects, and of the evil of Schism, and a Toleration, that we may no more hear of a Toleration, nor of separated Churches (being hateful names in the Church of God.) And if any Ministers should be afraid of suffering in places where they live, because the Sectaries have a powerful influence in some parts, and act in wayes of molesting and troubling those who oppose them; let them consider they cannot suffer upon a more honorable point, then in opposing by all lawful wayes, as by Preaching, Writing, the coming in of a formal, legal Toleration of Heresie, Schism, and all Doctrine which is contrary to godlinesse, and to the peace of Church and State. It hath been the desire and care of godly Ministers in the Bishops times, when God called them to suffer, that they might suffer upon some point which was clear, and not upon words or matters by the by. Now the opposing the Sects of these times, and that great desire of a Toleration of all Religions, pleaded for so much by many, are points will bear us out before God; and all who come after us (if ever a Toleration should be granted) will say when they see and feel the mischeifs of a Toleration, These were good and wise men, that had their eyes in their heads and looked afar off, as often as new evils arise in the Kingdom upon a Toleration; this which they have done against a Toleration, will be spoken with honor of them throughout all Generations, and in other Christian Kingdoms.

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against the Sects, and against the much-beloved Toleration, saying with *David*, I will yet pray against their wickedness: Let's complain to God, how his Truth is trodden down, his name blasphemed, the Crown of his Glory prophaned, the Scriptures derided, the Ministry of his Word despised, the Church and Sacraments denied; yea, all Religion ready to be lost; and let's cry to him with *David*, *Psal. 119. 126. It is time for thee Lord to work; for*

Book intituled. *Toleration*  
justif. pag. 8, 9.

yea, and the Light of Nature and Reason, pleading for a Toleration of all Blasphemies, and denying there is a God. Ministers have cause to take up that Prayer in *Cant. 2. 15. Take us the Foxes, the little Foxes that spoil the Vines; for our Vines have tender grapes: And that in Psalm 70. O God, the heathen are come into thine inheritance. Alexander* the devout Bishop of *Alexandria*, was famous for his prayers against *Arrius*, and did as much against him as *Athanasius* by his deep

*Theod. barret. Fabul. lib. 4.*  
*de Ario.*

Disputations and Arguments. *Theodoret* relates of *Alexander*, That when he was commanded by *Constantine*, upon pretence of Repentance to receive *Arrius* into the Church, he went into the Temple with two more, casting himself down before God, weeping and praying, that he would not suffer the Wolf to be mingled with the Sheep; in his Prayers saying, Lord, but if thou permittest him to come in, neither can thy judgements be searched out, take away thy servant out of this present life. And upon *Alexander's* Prayers, the next

\* *Heret. & falsi Magistri sunt*  
*plaga divina ira, non Cecus ac*  
*olim populi carnalis plaga erat*  
*gladius carnalis, idcoque magis*  
*oratione humili apud Deum pla-*  
*ga avertenda, & Deus placan-*  
*das, quam viribus ingenii aut*  
*eruditionis cum iis congregien-*  
*dum, ut victoria sit Dei mise-*  
*rentis provocati nostris lacrymis,*  
*non nostrorum operum. Impii*  
*Doctores sunt poenae peccatorum,*  
*& summa Dei indignatio:*  
And speaking of Reasons  
against them, saith, Superbiunt  
super haec omnia & praevalent  
donec dextra exelsi eos immutet,  
quod ut faciat; non fiducia in-  
genii, eloquentia, eruditionis  
praesumendum est, sed humili cla-  
more implorandus est. *Luth.*

morning immediately *Arrius* was smitten by God, and died miserably, his bowels falling out. \* *Luther* observes that the Prayers of Ministers unto God do oft more against Heresies and false Teachers then their Arguments, saying, That Hereticks and false Teachers are the strokes of Divine wrath to a Church or Kingdom; as heretofore a carnal Sword was Gods plague to a carnal people; and therefore the stroke is to be more turned away, and God to be reconciled by humble Prayer with him, then to deal with them by strength of Wit and Learning, that so the victory may be upon our tears (God shewing mercy) and not of our works: And *Luther* speaking of Hereticks, saith they are not overcome with force of Arguments, nor with Reasons: They grow proud and insult over all these, and prevail till the right hand of the High change them; Which that God may do, we must

must not presume nor trust upon wit, learning, eloquence, but God is to be implored with humble earnest prayer. Gabriel Powel who was so zealous against Popery and the Toleration of it, as to write so many Books, did also expresse his tears, and make an humble Petition unto God against them, full of zeal and affection; and therefore Ministers in our times, wherein not onely principles of Popery are maintained, but all other Heresies, yea, and a general Toleration aymed at as appears by the greatest number of Books Printed on that Argument, should according to that exhortation in the Prophet Joel, *Weep between the Porch and the Altar, and say, Spare thy people, O Lord, and give not thine heritage to reproach, Joel 2. 17.*

2. The Magistrates from the consideration of all these Errors, Heresies, Blasphemies, should appoint and command a solemn general Fast, to be kept throughout the Kingdom, for this very end, that the Land might be humbled and mourn for these Heresies, Blasphemies, &c. and for the great growth, and too much suffering of them; and for the fearful breach of our solemn Covenant with God, we have had publike solemn Fasts, several times commanded upon particular occasions; and lately, one kept for seeking God, about the settling the Government of the Church; but we have had none yet called, nor kept particularly upon this occasion of Heresies, Schisms, Blasphemies, which is the saddest of all. *Moses* that great Magistrate, upon the peoples making a golden calf, and committing idolatry, fasted the second time forty dayes and forty nights, even presently after fasting forty dayes before, *Deut. 9. 18, 19.*

compared with Verse 9, 11. (the number of forty dayes, are sundry times mentioned in the Scripture for humiliation) and have not our Magistrates great cause to Fast, for the golden Calfs made by the people, the strange opinions and worships of these times, and to be afraid of the anger and hot displeasure, wherewith the Lord may be wroth against us to destroy us. Those two damnable Errors of denying the Doctrine of the Trinity, and Divinity of Christ (if there had been no more) which have been openly and publickly maintained by some, and are held by many, were as just a cause for fasting and humiliation, as the *Israelites* golden Calf; these opinions (besides all the other wickednesse of them) being Idolatries.

\* Learned *Voetius* shews excellently that Antitritonians and Socinians are most base Idolaters,

*Vide Gabriel Powels Book* entituled, *A consideration of the Papists Reasons of State and Religion, for Toleration of Popery in their supplication to the King, and the states of the present Parliament, in the end of which Book,*

*Vide The Authors Tears and Humble Petition unto Almighty God.*

*Vide New Annotations on Deut. 9. 10. and Ainsw. on Deut. 9. 18.*

\* *Voet. Thes. de neces. ac utilitat. Dog. de sancta Trinitate. part. Alt. sect. 2. & 4. Et*

*Soci-*



Socinianos esse idololatrias & quidem turpissimos, quippe qui ex formula religionis suae praeter unum illum solum naturae Deum conditorem omnium, divinam cultu adorant Christum, naturae Adoratorum libetia exercitii seu tantum Ecclesiasticorum celebratio publica, aut privato-publica, non est concedenda Socinianis. quia est idololatria multo evidentiore, & magis theoretica ac crassa, quam ex. gr. est invocatio Mariae, & Sanctorum in Papatu.

\* Junius 1 Kings 21. 9. Cœtum indicto jejuniis convoke, ut pro more publico conventu de maleficiis inquisitio habeatur.

and that their Idolatry is more evident and grosse, then the Papists in praying to the Virgin Mary and Saints: The Magistrates in Israel were wont upon Blasphemies against God, to proclaim publike Fasts, to call solemn Assemblies, as is manifest \* in 1 Kings 21. 9. And therefore *Jesabel*, when she would have false witnesses suborned to accuse *Naboth* of blasphemy, gives order according to the custome that was among Israel, that the Elders and Nobles should proclaim a Fast. When *Rabsecab* blasphemed God, *Eliakim* the son of *Hilkiah* and *Shebna* the Scribe, &c. rent their clothes; and when *Hezekiah* heard of the Blasphemies, he rent his clothes and covered himself with sackcloth, and went into the House of the Lord; and *Eliakim*, and *Shebna* the Scribe, and the Elders of the Priests were covered with sackcloth; all which actions were wont to accompany, and did expresse

fasting and great humiliation: And *Hezekiah* went into the House of the Lord, spreading the blasphemous letter before the Lord, and prayed, and sent to *Isaiah* upon the blasphemy, to lift up his prayer for the remnant that was left. And is there not great reason for our Magistrates, in respect of all the blasphemous opinions, and blasphemous speeches which have been in this Kingdom within these few yeers, and lately, (many particulars whereof are laid down in this Catalogue) to call upon us to fast and pray, to rend our hearts, and to be humbled to the dust, to appoint solemn dayes of humiliation, because of all the Errors, Heresies, Blasphemies; and may not we spread before the Lord, in the House of the Lord, all the Heresies and Blasphemies contained in this Book, as *Hezekiah* did *Rabsecab's* letter, praying to God, and laying our mouths in the dust, if so be there may be hope, saying, *This day is a day of trouble, and of rebuke, and of blasphemy; for the children are come to the birth, and there is no strength to bring forth.* In *Matth. 9. 15.* Christ shews that the cheifest ground of fasting in the Gospel for Christians, is the taking

*Vide Answ. in Exod. 33. 3.* away of the Bridegroom, the losse of Christ, *The Bridegroom shall be taken from them, and then shall they fast.* In *Exod. 33. 3.* God tells *Moses*, That for their sin in the golden Calf, he would not go up in the midst of them, they should lose his presence, to wit, the visible signe of his presence, as in the cloud, that is (as the Hebrew Doctors say) *The sons of Israel made the golden calf, and the glorious cloud which overshadowed them, was taken away, and they remained uncovered.* Now upon

upon this evil tydings of losing a visible signe of Gods presence, the people mourned and did not put on their ornaments; nay in verse 5. God calls upon them, to put off their ornaments from them, that he may know what to do unto them, that is, to fast and pray, to humble their souls, and shew fruits of repentance, (for putting off ornaments used to accompany fasting, *Jona 3. 6. 2 Sam. 12. 15, 20. Dan. 10. 3. 9. Ezra 3. 4.*) And what cause then is there in this Kingdom for solemn fasting and prayer above any time since the Reformation, seeing thats a special Gospel fasting day, and time of humiliation, the losse of Christ, and the withdrawing of Gods presence? Now take away purity of Doctrine and worship from a Church, and Christ withdraws: Errors and Heresies drive Christ away who is the truth, and deny the Lord who brought his Church. And therefore towards the removing and preventing of the wrath of God, I judge it needful for the Parliament, to call and appoint some solemn fasts of this nature, to confesse the Errors, Heresies, and Blasphemies of these last yeers, and to cry mightily to God not to visit the land for them.

2. The Magistrates, together with the commanding of a solemn Fast, in regard of the many Errors and the breach of the National Covenant, should call upon the people for a solemn renewing of the late Covenant, and that upon those Fastings dayes, and should send forth some Orders to the Ministers, to lay open to the people the breach of the Covenant, and the danger of it, and to stir them up to renew and keep it better. In the second Book of the *Chronicles* we shall read, that after great corruptions and degenerations, the good Magistrates, *Asa, Hezekiah, Iosiah*, renewed their Covenant, and caused all the people to do so to; and considering what a woful falling from the truth and breach of the Covenant hath been in this Kingdom, since the taking of it (as for instance, *We swear to the most High God, to root out and extirpate all Heresie, Schism, and whatsoever Doctrine is contrary to godlinesse*; and since the Covenant, they have grown more and been suffered more then before) there's a great deal of need that on Fastdayes appointed for humiliation for the Heresies, Schisms, &c. the Covenant should be anew taken, and kept better by us.

3. Together with the Publike Fasts and renewing the Covenant, the Magistrate to shew his detestation and abomination of the Errors, Heresies of the times, should command that in the close of the Fastings dayes, the wicked Books Printed of late yeers, (some whereof Licensed, dispersed, cryed up) should be openly burnt by the hand of the Hangman: As the Books entitled, *Mortality of Man, The Bloody Tenet, Compassionate Samaritan, The Raising of Antichrist, The Pilgrimage of Saints, Toleration justified, Falsesse of Gods love manifested, The Arraignment of Persecution, Sacred De-*

cretal, *Martins Echo*, *Discovery of the man of sin*, *The Smoke in the Temple*, with many others. *Moses* in *Deut.* 9.21. tels *Israel* that he took their sin, the calf which they made, and burnt it with fire: O that our Magistrates would take these calves of the people, these Idol Books and burn them with fire: O what a burnt offering, a sweet smelling sacrifice would this be to God? There was a Book burnt by command of Authority, about some five moneths ago, called *Comfort for Believers*, with a Declaration made upon it by the Assembly: O what a goodly Bonfire would all the Heretical and Errorous Books make, that have been printed in *England* within these four last years, with a solemn Declaration to be published at their burning?

4. After all these, the Magistrates should execute some exemplary punishment upon some of the most notorious Sectaries and Seducers, and upon the wilful Abettors of these abominable Errours, namely, the Printers, Dispensers, and Licensers, and set themselves with all their hearts, to finde out wayes, to take some course to suppress, hinder, and no longer suffer these things: To put out some Declaration against the Errours and wayes of the Sectaries, as their sending Emisseries into all parts of the Kingdom to poison the Countreys, as their dipping of persons in the cold water in winter, whereby persons fall sick, dye, &c. declaring that they shall be proceeded against as Vagrants and Rogues that go from Country to Country; and if any fall sick upon their Dipping and dye, they shall be Endicted upon the Statute of killing the Kings Subjects, and proceeded against accordingly. 'Tis related of the Senate of *Zurick*, that they made a Decree against the Anabaptists, after they had been dealt withal by ten several Disputations, and continued still obstinate, that whosoever rebaptized any that had been formerly baptized, he should be cast into the water and drowned. And in one word, to cause all the people to stand to the Covenant; as 'tis said of *Josiah*, 2 *Chron.* 34. 32. that is, to keep them in such awe, by the Magistrates Authority and Penal Laws, as that they shall not dare but stand to the Covenant.

5. To all these, the Magistrate should adde the speedy establishing and settling the whole frame of the Government of the Church, in all the Officers, Assemblies, and Censures, without which this Church will never be brought into Unity, nor Errours prevented from rising up, or suppressed when grown.

3. Private Christians, they should do something, considering the Errours and Heresies of these times: First, mourn, and sigh in secret, be as the Doves of the Vallies, mourning for the dishonour of God and his Name, the ruine and destruction of souls, like those in *Ezekiel*, cap. 9. 4. Secondly, they should

*Epist. Zuing. & Oecolampad.*  
12. fo. 84. *Decrevit autem clarissimus Senatus post eam collationem quæ nimirum decima fuit, post alias sive publicas, sive privatas, aquis mergere qui meraserat baptismo cum qui prius emergerat.*



should take heed, and be fearful more then ordinary of the Errors of these times, and beware least they be led away; Christians have many exhortations given them in this kinde, by Christ and his Apostles to beware: As *Mat. 7. 15. and 16. 6. Mark 8. 15. Phil. 3. 2. 2 Pet. 3. 17. Colos. 2. 8.* they had need beware of the sheeps clothing, of Satan transformed into an Angel of light, and that they may be preserved; yet they must shun their society and company, be afraid of conversing and being familiar with them, having partly with them (for they have many subtile arguments to intangle, fained words to make merchancise of people, good words and fair speeches, to deceive the hearts of the simple) so Christians are commanded, *Rom. 16. 17. to avoid them, 2 Tim. 3. 5. to turn away from them* (tis spoken of Sectaries) *2 Ioh 10. 11. not to receive them in to house, neither bid them God speed, give them no countenance.* O the zeal that hath been in the Primitive times against keeping of company and familiarity with Hereticks! As in Saint *Iohn* against *Cerinthus*, in *Pollucarpus* against *Marcion*: And truly, when I look upon some Christians, I wonder how they dare keep company to be familiar with some Sectaries of this time; as *Wrighter, Web, Hich, Erbury, Den, Randal, Paul Hobson, Lam*, and such like. 2. They must take heed of going to their Conventicles and Churches, to hear them Breach and Exercise: Those private meetings are the nurseries of all Errors and Heresies, very Pest-houses. Tis storied of *Julian the Apostata*, that he came to fall from Christian Religion, by going to the School of *Libanius* the Sophister, where he heard Declamations against Christians; and many by going to the Sectaries Sermons and Exercises, where they declaim against our Church and Ministry, pretending great Reformation, and purity, come to fall to their Errors and wayes. Tis *Solomons* counsel, *Prov. 19. 27. Cease my Son to hear the instruction that causeth to erre from the words of knowledge*; and Christians should cease from those that preach Errors, and not lead themselves into temptation least God leave them, but rather every good Christian should say of the separated meetings of these times, as old *Iacob* of *Simeon* and *Levi*, *O my soul, come not thou into their secrets, unto their Assemblies mine honor be not thou united.* 3. Christians had need to pray much that God by his spirit would lead them into all truth, and keep them from being led into Temptation, that he who keeps the feet of his Saints would keep them; we are fallen into those times, wherein if it were possible the very Elect should be deceived, (yea, without all question) some of the Elect are deceived in these times, and led away with too many Errors for a while; and therefore we had need pray and pray, that we may have such an unction from the holy One, whereby we may know the Truth from Error. 4. Christians should grow in Grace, laying out what stock they have, doing what they know, and

so they shall know more, 2 Pet. 3. ult. and that will be a good means to preserve them. 5. Private Christians for a remedy of these Errours, Heresies, &c. should in all humble manner Petition the Magistrates again and again, that some course may be taken against the Errours, Heresies, Blasphemies, &c. of these times, representing the sad condition of their Countreys, Parishes, Families, and laying open how their Wives and Children are stoln from them, and taken away against their wils: How they have no command of their servants, no quiet in their Families, no peace to them that come in, nor to them that go out. If any persons should go about to steal from us our children, sons and daughters, to carry them over beyond Seas, and that in all Parishes Children were taken away, what a cry would there be, and Petitions put up to the Magistrates to remedy this! Now behold there are worse spirits abroad then those, that go up and down from City to Countrey, and from one Countrey to another, to steal away our Wives, Children, Servants, and to carry them to worse places then New Plantations, namely to Hell; and shall Christians sit still and suffer all, and not lay open their case to them who may help and remedy these things?

13. *Coral.* Hence then from all these Errors, Sects, Heresies, Blasphemies, and strange Practises of the Sectaries, vented in a few yeers, and so many observed by one man, we may see and learn what a vast thing Error is, how endlessse 'tis, without all bank or bottome, a whirl-pool and bottomlesse gulf, Error knows no end; when once men forsake the narrow and straight way of Truth, they wander in *infinitum*; look as 'tis in Philosophy, *uno absurdo dato mille sequuntur*, one absurdity being granted, a thousand follow; so in Divinity; as 'tis with sins, bloud toucheth bloud, and one sin draws another, till there be a long chain, and one wickednesse is maintained by another; little sins make way for great, and one brings in all: So in Errors there's a chain to, and one Error is brought to defend another. Idolatry and Will-worship, the Errors of that hand are unsatiabable, multiply excessively, as the Prophet *Ezechiel* speaks in the 16. of *Ezechiel*, of the unsatiableness of *Jerusalem*, whence once she fell to Idolatry, how she committed whoredom with the *Egyptians*, how she played the Harlot with the *Assyrians*, because unsatiabable, and yet could not be satisfied, how she moreover multiplied fornications in the Land of *Canaan* unto *Calden*, and yet not satisfied, ver. 26, 28, 29. And we see in Popery there's no end of their Superstitions and Will-worships, of the number of their Saints, Images, Altars, Ceremonies, &c. And so 'tis in Errors on the right hand, and in all sorts of Erroneous wayes. The *Donatists* among themselves brake into many pieces, into *Minutula frustula*, as *Augustine* speaks, and that not onely falling from one Schism to another, rent upon rent, but fell from Schism to Heresie, and from one Heresie to another,

another, many *Donatists* falling to be *Arrians*. *Calvin* writing against the *Libertines*, saith of them, If he should take upon him to mention or comprehend all, he should never make an end. For there have been divers *Sects* of that way both in *Holland*, *Brabant*, and in the other parts of *Lower Germany*; and therefore he would onely speak of them that had disturbed those parts to which he had special relation. The old *Anabaptists* fell into so many *Sects* and *Factions*, and into so many contrary *Opinions* and *Differences*, as that some thought it impossible to set them all down in order; and therefore *Bullinger* in writing of the *Anabaptists*, professes he will not endeavour exactly and largely to describe all the several *Sects* of *Anabaptists*, as being not possible to be done; and in the chief *Factions* which he names under several heads, he shews also they are not of the same *Opinion*, even in the same points. And to what strange practises the *Anabaptists* fell, both at *Munster* and other places, *Histories* are full of. The *Netherland Arminians*, who at first fell into *Errors* but in a few points, the five (as they are commonly called) in a few years, into what *Heresies* of all sorts did they fall, as into *Socinianism*, *Libertinism*, *Anabaptism*, *Scepticism*? Many of the *Remonstrants Ministers* were guilty of the *Socinian Errors*, and in their *Churches* did nourish and tolerate all those whom they knew to hold the *Socinian Tenets*, and worse too. And now the *Sectaries* of our times, who a few years ago were generally *Independents* or *Brownists* at most, into what *Errors* are they fallen, and into what *Practises*, running every day further and further, adding daily out of pretence of *New-light* and *Revelation*, one horrid *Error*, or new *Ordinance* or other, so that they are fallen to damnable *Heresies*, *Blasphemies*, and come round to those *Practises* and *Principles* for which at first they pretended to fall from us. This whole Book in many particulars I have given, is a full proof of this; and yet to what they will fall, the Lord onely knows.

We may fear many of the *Sectaries* will, as at *Munster*, run up and down naked in the streets, and come to those unheard of cruelties and prophaneities related by *Histories* of those *Anabaptists*. Look as it was with some *Popish* spirits in those late times when men ran a madding after *Popish Innovations* and *Ceremonies*, and *Dr. Cofens* and others, they were insatiable, daily find-

*Calvin Instruct. advers. Libert. c. 4.*

*Bullinger advers. Anabaptist, l. 1. c. 9.*

*Vile Voetium de Tolerantia Anti-Trinitariorum. Ministri Remonstrantes non pauci in Socinianis Erroribus deprehensi inter quos celebres Henric. Slacius, Adolphus Vencor, Geisterani duo, & complures in Zuid. Hollandia, Anno 1618, & 19. Vile Voetium in Thes. de necessit. & utilitate Dogmat. de Trinit. quod Remonstrantes inter suos tolerarent, foverent, promoveant eos omnes quos Socinianis aut Anabaptisticis, aut p. j. eribus opinionibus delibatos probe noverant. Ex gr. Welsingii, Tombergium.*



ing out some Innovation or other to bring into their Chappels and Worship of God, adding this week one new Invention, and the other week another, and so on, till in some things they went beyond Popery in their outward worships; and had they been let alone, God knows what they would have come to by this time: so some Sectaries in our times are fallen from one point to another, denying singing of Psalms, denying all Prayers with others, denying all Preaching, denying the Scriptures, bringing in Love-Feasts, anointing the sick with Oyl, laying on of hands to give the gifts of the holy-Ghost, *cum multis aliis.*

14. *Coral.* Hence then from all these Errors, Heresies, Blasphemies, Schisms and strange Practises that are among us, we may see the benefit and excellency of the Presbyterial Government, that prevents and keeps out these Monsters and Disorders, or if any of them begin to arise, quickly suppresses them, and hinders their growth. Presbyterial Government, as soon as an Error doth but peep out, will finde it, and take it single before it grows into a body, and crush it in the egge, before it comes to be a flying serpent, which is made good by experience of it in all the Reformed Churches where 'tis settled in power; Where have we ever read of, or have found in the Church of Scotland, France, &c. such things as in the Independent Churches? The like Errors, Heresies, and Confusions as have grown up among us now within these four years never grew in all the Reformed Churches since the first Reformation. And whoever will be further satisfied of Gods blessing from Heaven, the Presbyterial way, with preservation of truth, and unity of Religion against Heresies and Schisms, let him read the *Antapologie*, or *The full Answer to the Apologetical Narration*, p. 297, 298, 299, 300. only I will now give one testimony of the Church of Scotland concerning the benefit and excellency of Presbyt. Govern-

*Est Ecclesia Scotanica privilegium rarum præ multis in quo ejus nomen apud ceteros fuit celebre, quod circiter annos plus minus 54 sine scismate, nedum heresi, unitatem cum puritate Doctrina retinuerit. Sic in Elog. præfat. de confession. in principio Synt. Confes. p. 6. Edit. Genevæ. 1612.*

ment, which the Reader may finde in the Preface to the *Syntagme of Confessions of the Reformed Churches.* This is a rare privilege of the Church of Scotland, above many other Churches, for which the name of that Church hath been famous, that for about the space of fifty four years, more or lesse, it did without Schism or Heresie keep Unity with purity of Doctrine.

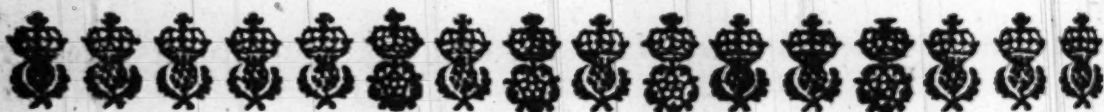
And now to put a period to this Book, I desire the good Reader not to be mistaken, or offended at my freedom in this Book, in naming so many persons, and marking some of them, or in my quicknesse and earnestnesse in the manner of speaking things, as if I did it out of bitternesse and passion, or out of ill-will and malice to the persons of those men; no, I can say it truly in the presence of God, 'tis out

out of zeal to the truth of God, and compassion to the souls of men destroyed by these Errors, proceeding also from sad and serious consideration of the discharge of my duty : and I can say it truly of all those men whom I principally lay open, and give the people warning of, that I have had nothing to do with them, & they have not wronged me at all, but as they have wronged the truth and the glory of God ; and among all these notorious Sectaries, excepting *Wrighter*, and one or two more, I knew them not so much as by face, having never so much, to my knowledge, as seen them : I never saw *Den*, *Hitch*, *Clarkson*, *Paul Hobson*, *Web*, *Lamb*, *Marshall*, with many others named in this Book. And therefore to take off all prejudice from the Reader against me, and this present Book, I will make use of the words of *Zuinglius* and *Calvin*, two great lights of the Church, written upon the same occasion, one against the Anabaptists, and the other against the Libertines : Good Reader, perhaps I do somewhat against thy stomach propound these things to thee, but truly no violence or rage of minde hath drawn me to it, but my faithful care and sollicitude for the Churches. For there are many of the Brethren, who when they did not know what kinde of men these were, did think whatsoever was said against them, was too harsh and bitter : But now, when as their flocks began to be destroyed by them, they then by Letters and cries have called upon us, confessing those things to be more then true, which before they had heard : I am not ignorant, that it will not be well taken by all, that I name these men. But what should I do, when as I see three or four seducers, who do lead into destruction many thousands of men, making it their daily work to overthrow the truth of God, to scatter the poor Church, to spread abominable Blasphemies, and to disturb the world with confusion, ought I to be silent or dissemble ? O how cruel should I be for the sparing or pleasing of some, to suffer all things to be destroyed and wasted, and not to warn men to take heed ? If I knew a way to be laid by Thieves, were it not my part to reveal it, that so the travellers might not fall into their hands ? ought I to conceal Witches, who would conspire the death of the people ? Now there is no theft so wicked, nor poyson so pernicious, as abominable Doctrine, which tends not onely to overthrow all Christian Religion, but all honesty and humanity ; shall I therefore be silent ? I am compelled therefore to make an outcry against these men. There were never Monsters more to be abhorred then *Wrighter*, *Web*, *Hitch*, *Clarkson*, and their fellows ; should I speak against the Pope and Papists, and spare them, who are worse enemies, and do overthrow the truth more ? For the Pope hath some Form of Religion, and doth not take away the hope of eternal life,

*Elencus, Zuinglius contra Catholicos, p. 17, 18.*

*Calvin Instructio advers. Libertin, c. 4. p. 603, 604, 605.*

life, shews God is to be feared, acknowledges Christ to be true God and man, gives some authority to the Word of God: But to these men, this is their end, that they might mingle Heaven and Earth, bring all Religion to nothing, abolish all Learning, cauterise all mens consciences, and in the end, leave no difference between men and beasts. Now he who keepeth the feet of his Saints, keep us in these evil times from all Errors, and by his holy Spirit lead us into all truth, *Amen, Amen.*



## P O S T S C R I P T.

**G**ood Reader, since that part of my present Book was printed off, which contains the Catalogue of the Errors, Heresies, Blasphemies, and Praefises of the Sectaries, together with the Narrative of Stories and remarkable Passages, there have come to my hand Books lately come forth; as also Relations from good hands, informing me of more Errors, Blasphemies, and strange Passages of the Sectaries, some whereof I will adde by way of Postscript, namely, four other Errors not before named, that I may make up the hundred and seventy six, just a hundred and fourscore, and a few other Stories of Note.

Mr. Saltmarsh smokes in the Temple, p. 16.

1. Error. That the form by which men Baptize, viz. *I Baptize thee in the Name of the Father, the Son, and the Holy Ghost*, is a Form of mans devising, a Tradition of man, and not a Form left by Christ.

2. That those Scriptures of Mat. 20. 19. Mark 16. 15. *Go, and teach all Nations, baptizing them*, are not understood of Baptizing with water, but of the Spirits baptizing, or the Baptism of the Holy Ghost; and that the Baptism of Christ by water, was onely in the Name of Jesus Christ, not of the Father, Son, and Holy Ghost, as is now practised.

\* Book intituled *Vniformity* examined.

3. That the Gospel doth not more set its spirit against any thing of Antichrist, then against this point of *External vniformity* in the worship of God; and that vniformity is Antichristian; and vniformity is a piece of the mystery of iniquity; 'Tis the burden of the Saints, the bondage of the Church, the straightning of the Spirit, the limiting of Christ, and the eclipsing the Glory of the Father.

4. Christ



4. Christ hath not promised his presence and spirit to Ministers more then to other believers, nor more to a hundred, then to two or three; and if two or three in the Countrey being met together in the Name of Christ, have Christ himself with his Word and Spirit among them, they need not ride many miles to the Assembly at London to know what to do, or how to carry and behave themselves in the things of God: And therefore for any company of men of what repute soever, to set up their own judgement in a Kingdom for a peremptory Rule from which no man must vary, and to compel all the faithful people of God to fall down before it, &c. is a far worse work in my eyes then that of King Nebuchadnezzar setting up a golden Image, and forcing all to fall before it, seeing Spiritual Idolatry is so much worse then Corporal, as the spirit is better then the flesh: The Spiritual Church is taught by the anointing, the Carnal Church by Councils.

The Covenant is expressly in terms, is, for uniformity in Doctrine, worship, discipline and Government, and yet there a Book printed and licensed directly against it, branding it for the highest wickednesse.

These men may say and write what they please.

This is spoken in reference to the Assembly of Divines, and of two or three private Christians in opposition to them, and so tis not onely an error, but an odious falshood, as if the Assembly set up their judgement for a peremptory rule, &c.

On the 9. day of this present February, I was informed for certain that one Cosens of Rochester in Kent said, that Jesus Christ was a Bastard, and that if he were upon the earth again, he would be ashamed of many things he then did, for which Baspheemies, being proved against him by witnesses, he was put into Prison at Rochester; but being committed, at the Sessions there came an \* Order from some in place to the Recorder to release him; upon the receipt of which Order, the Recorder, a Sergeant at Law, and a grave man, used these words, Cosens, know you must shortly come before another Court to answer for these words, where you shall have no Order to release you: And now this man being at liberty, entertains in his house the Sectaries that come from London, or other places into those parts, as Den, Lamb, Woodman, who have preacht in his house since, and this Cosens is so bold, that he dares threaten to question & trouble godly orthodox Presbyterian Ministers, and goes to some of their Churches to see if he can get any matter against them; for example, he hath gone to one Mr Clares a godly Minister, and threatened upon hearing him to complain of him, and put in Articles against him.

\* This Order was not by the Parliament nor any Committee of Parliament.

- In Decemb. last, a little before the monethly Fast, came down Mr. Den with Lamb to Rochester, and sent to a Reverend Minister of that place to have leave to preach; but he denying it, Lamb came to move for his Brother Den,

but the Minister would not give way; whereupon in a house on the Fast day, *Den* preached to about eightscore, some who came out of *Towns* near hand, and some Inhabitants: then he went from thence to *Canterbury*, and came back also to *Rocheſter* and preached again; in his travels also he dipped many, one of which being of the Town of *Chattam* fell desperately sick upon it, but whether dead or no, that I could not learn; and a Gentlewoman near *Can-*

I cannot say at the same time.

*terbury* was Dipped, (of whose Dipping the Anabaptists boast much) that by Dipping she was cured of an incurable disease. I was informed also for certain at the same time, That Master *Den* is turned Carter, and goes to *Cart*, (holding that Erroneous opinion) that Ministers must work with their hands, and follow some worldly calling; and that *Den* hath driven a Cart upon the high way to *London*, he was seen to do it, and met upon the way.

*Febr. 3.* I was informed for certain, that not long ago *Oates* an Anabaptist and some of his fellows, went their progress into *Essex* to Preach and dip, and among other places they came to *Bellericey*: and on a Tuesday at a Lecture kept there, *Oates* and his company with some of the Town of that Faction when the Minister had done Preaching, went up in a body some twenty of them, (divers of them having Swords) into the upper part of the Church, and there quarrelled with the Minister that preached, pretending they would be satisfied about some things he had delivered, saying to him, he had not preached Free-grace: but the Minister one Master *Smith* replied, if they would come to the place where he dined, he would satisfy them, but it was not a time now to speak, besides that he was spent: whereupon these Anabaptists turned to the people, and said to them, they were under Antichrist, and in Antichrists way; for say they, Antichrists way is first to Baptize, then to believe, and preach: but Christs way is, first to preach, next to believe, and then to baptize: and so they took occasion to speak to the people, and to preach universal Grace, & other of their Erroneous Doctrines for almost an hour: then after this they came up through the town in a body together, divers of them having swords, and carrying themselves insolently: And upon this occasion some of the Town meeting them, and they falling out, there was a Ryot committed, and some of them being brought to *Chelmsford*, at a Sessions it was found a Ryot, and they were proceeded against according to the Statutes in that case.

This is related by the Moderate Intelligence and other Pamphletiers.

Master *Peters* since his bringing the good news of taking *Dartmouth*, and his great reward of a hundred pounds, and two hundred pounds a year given him, in way of thankfulness hath improved his time all that he returned back to the army, in Preaching against the Reformed Churches, the Presbyterian Government,

Assembly,

Assembly, Uniformity, Common-Council, and City of London, and for a Toleration of all Sects, a few particulars out of his rambling Discourses, I will give the Reader as I received them from ear Witnesses, godly understanding Christians, and a Minister. In this moneth of *February* the first of *Feb.* he preached at the Bridge-foot in *Magnus Church*, in the forenoon, that the word Uniformity was not in all the Scripture, but the word Unity, and shew me your patern for it, That in *Holland*, an Anabaptist, a Brownist, an Independent, a Papist, could live all quietly together, and why should they not here? That in the Army there were twenty several opinions, and they could live quietly together; he spake in a slighting way of the Reformed Churches, and of those who are Presbyterians, saying whats in the Reformed Churches? whats in the Churches of *France*? a little against Popery; he spake of the Cities Petitioning for settling the Government of the Church, saying they were not fit for Government, much lesse the whole Land, and will ye bring your selves into bondage? he spake in a slighting way of the Assembly, and how one poor man in a Council knew more then all the learned Doctors, and yet saith he, I speak not against Councils; and presently in the same breath, said, I never knew any good they did: And then he was upon Independents, why pray may not an Independent be a Common-Council man? what is he, but an overgrown Puritan, or words to that effect? On the day of publike Thanksgiving for taking of *Dartmouth* at *Alholows Ch.* in *Lumbardestreet*, he preached as follows, namely, of overcoming mountains; we had overcome *Strafford*, he was one mountain; we had taken *Bristol*, that was another mountain; and now the mountains to be overcome, were slavery and tyranny; and he was perswaded, if ever this Kingdom was brought into slavery, this City would be the cause of it; the Parliament had voted ease or liberty for tender consciences, and what had the Common-Council to do with matters of Church Government; they must Petition forsooth, and they will have this, and they will have that; and if ever this Kingdom be brought into bondage, we may thank them; with such like words. Upon these and other Sermons preached, he was complained of to the Court of Common-Council, and a Committee appointed by that Honorable Court, to examine and hear the proofs of it: One Master *H.* a great Independent and stickler for that party, was complained of to the Common-Council for saying to two Common-Council-men lately, that the King, the Scots, and the Common-Council, did drive on one design.

We may see by this that all settling of Church Government is tyranny and bringing into slavery. Liberty of these men is Anarchy and confusion. The City may see their petitioning and standing for Church Government, troubles all sectaries, and I hope they will be encouraged to persevere and grow daily in in their zeal for the Orthodox and against the Sects.



Feb. 14. I had an information from good hands asserted with much confidence, that lately some six or seven of Colonel *Whaleys* Regiment troopers, came to *Wellingborough* in *Northamptonshire*, and there in houses preached to the people; some of the people told them, they had a Minister one Master *Andrews*, who preached much against the Sects; They replied, they would take a course with him, and some of them hearing that he supped forth at a Parishoners in the Town, they way-laid him, and he coming home in the night, they ask'd who was there? he replied, one *Andrews*; whereupon they let fly at him, and discharged a Pistol, upon which being amazed, he in the dark fled away and escaped them; the next morning some six of them came to the house before he was up, and that with swords & Pistols spand, and some staid at the door of the house, and others went in with their naked swords and Pistols spand, and running up stairs, a woman at the top of the stairs screeched out; whereupon Mr. *Andrews* being a bed, and fearing it might be those who laid in wait for him over night, lept out of his bed, shut the door upon them, and got a chest to

This Mr. *Andrews* is a godly man well affected to the Parliament. We may see what the Liberty of Conscience is, that these men would give if they had power; and this is not the spirit of six or seven men only; but of many other Sectaries both in the army & out of it, as I could prove by many speeches that have fallen from them.

the door to make it good; whereupon one of them perceiving a place in the door where it was joyned together, run his sword through the door half way, which Master *Andrews* broke; by this time there was a great cry, & they went away for fear of being taken; and as they went the Constable met them, who spake to them of their carriage, upon which they wounded him; and a collector to the Committee of *Northampton* coming also, they hurt him, and said they would leave never a Priest in *England* before they had done.

A Minister in *Yorkshire* writes a letter to a Minister in *London*, dated Jan. 29. 1645. Sects begin to grow fast in these Northern parts for want of a settlement in Discipline. Mr. R. hath gathered an Independent Congregation in *Halifax* Parish, and some others are about to do so also, I could wish we were reduced into Presbyteries, to prevent further mischeif.

There is a Book lately printed, and that with license, (as the Title of the Book expresse, and now the time is come, that all of kind Errors are Printed *cum privilegio*) call'd a *Confession of Faith, of seven Churches of Christ in London*, which are commonly (but unjustly) call'd Anabaptists, Dedicated to the High Court of Parliament, and given into the hands of many Members, which came not to my hand till Feb. 13. or else I would now have given some Animadversions upon it; but for the present thus much, there are many dangerous opinions and practises, which to my knowledge by Books in Print, and discourses

discourses of theirs, some of those whose hands are subscribed to the *Confession of Faith*, hold, but are concealed, other points of their confession expressed generally, and doubtfully, not holding them as the Reformed Churches do; and whereas they plead a peaceable and quiet carriage, I can prove a tumultuous disorderly managing their opinions, as in Mr. *Knols*, and *Paul Hobson*, besides of many other Anabaptists in the Kingdom, which particulars I thought briefly to hint, as an Antidote against that Book for the present, intending suddenly a more full discovery of the fraud and fallaciousness of this *Confession of Faith of seven Congregations*. And for a conclusion of all, I humbly pray unto God, that he would bless this Book so to the people, that by his spirit it may be eyesalve to anoint the eyes of many, that they may see the sectaries, and that the Kingdom may be no longer deceived with the pretences of these men, but that all according to the solemn League and Covenant they have taken, may in their places and callings do their duties to a put stop unto these growing and destroying evils.

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FINIS

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## *An Appendix.*

**G**OOD Reader, in the first Edition of this Book, there were many *Errata*, as in some places a word too much, and in others a word too little, besides the mistake of one word for another, as also some notes in the Margent left out, all which were occasioned either by the Copy, being so close written as it was hard to read it, or by haste at the Presse to finish it for publike use, all which are in this second Edition carefully corrected: and unto all the other Errors, Letters, &c. contained in this Book, Entituled *Gangrana or a Catalogue and discovery of many of the Errors, Heresies, &c.* I add these following Relations which have come to my hand since my book came forth. A Godly Minister in *Somersetshire*, (whose name though I know, yet for present I conceal) sent up these Opinions following, to be communicated to some Divines of the Assembly, whose relation is here printed word for word, as I received it from the hands of a godly Minister in the City of *London*, and I the rather print it *verbatim*, because there are some Errors here set down not enumerated in the former Catalogue, besides such of the Errors here specified that have been reckoned before, and are the same in substance, yet are differently expressed in this Paper, and that with new Additions.

**New Lights and glorious pure Truths (or rather old Heresies and blasphemous Doctrines of Devils) held forth by the bespotted Churches of Independents in these \* parts.**

\* *Somersetshire.*

1. *That Adam was created in sin, and that he was as sinful before his fall as after,*

2. *That Christ was a sinner, his nature being defiled with sin as the nature of other men is, and that God did shew his infinite love to man in setting Christ a poor sinful creature at his right hand.*

3. *That sin is nothing else but the Devil acting in our nature, proved by Luke 11. 21. 22. where the house is Christs personal humane nature,*  
and



and when Christ the strong man came into it, hee found the Devil in it.

4. That Christs humane nature is not hypostatically united to the Divine nature, for these Churches do not confesse Christ to be God, nay they earnestly deny his Godhead, and affirm the Creed of Athanasius to be full of blasphemies.

5. They deny the Trinity of persons in the deity, and affirm that there is but one person in the Godhead; for if there be three persons there must needs be three Gods, and that Athanasius in his Creed doth blaspheme.

6. That a Minister baptizing infants is a false Prophet, spoken of in Ezechiel, who doth sow pillows under the peoples elbows.

7. That the Ministry shall utterly fall and be abolished, neither shall there be distinction of Offices in the Church, but when they meet, every member, either brother or sister may speak as the spirit shall give utterance.

8. That as Christ revealed a greater Light then Moses, so they do and shall reveal a greater light then ever Christ had.

9. That the letter of the whole Scripture doth hold forth nothing else but a Covenant of Works, thus wilifying the whole Word of God by the name Letter, and making their interpretation to be the spirit.

10. That to keep a constant course in performing holy duties, and to make use of the present opportunity for the enjoyment of a Religious exercise, when we finde a dulnesse and unaptnesse in our selves to put on a resolution to strive against & to break through the present difficulty, and to set upon the performance of the duty, is utterly unlawful.

11. That the glory of the Saints hereafter shall not be visible, but they shall by some outward expression manifest one to another amongst themselves their inward joy.

12. That there is no hell, or at least no pain of sence in hell.

These three opinions are most stoutly, though not so generally maintained, yet the number of them that are deluded doth exceedingly increase for want of Ministers to undeceive the people, who run after them apace.

1. **T**hat the Creator in the beginning did for the manifestation of his own glory give forth of his divine essence a variety of formes and several substances which we do call creatures, so that God doth subsist in the Creatures, and hereafter the whole Creation shall be annihilated and reduced into the Divine essence again.

2. Others affirm, that the Word Christ, and the Word Saint, doth not signifie any persons, but some of the Divine essence infused into several persons; so that Christ and the Saints shall be saved, that is, the Divine essence in those persons shall be reduced into God again, but the persons shall be annihilated, for the soul is mortal, & the body shall never rise from the dead, for even the body of Christ did never rise from the dead, but was annihilated; the world shall ever endure by the way of generation from time to time without an end.

3. That the Scriptures are not the Word of God, but the conceits of men, and that we are not to adhere to them, but to their Revelations; therefore they slight the Word of God when it is urged to confirm a truth; for where it is said this or that was done according to the Scriptures, as 1 Cor. 15. 4. their reply is, That is according to the vulgar opinion and conceit of natural men.

Many other erroneous opinions in Doctrine they hold besides Discipline, which I forbear to rehearse, but you may guesse at *Hercules* body by the length of his foot; God is come down we see already to confound the Language of these *Babel* builders, that they understand not one anothers speech, & I doubt not but that he will shortly scatter them, and they shall be as a snail which melteth.

*An Extract of a Letter Written Feb. 19. 1645 from a godly Minister in Essex to a Minister in the City of London.*

**O**ur condition in these parts is very bad. A base but bold Sectarist named Oates a weaver in London comes down, & vents a gallimaufry of strange opinions, and draws great flocks of people after him without all controul. The Constables of Bocking did on the Lords day last disturb them, going among them to presse Souldiers, and they used them dispiretully, bade them get them to their steeple houses, to hear their Popish Priests, their *Balls* Priests. The ryde of Schisme runs strong, and as they barg is fed with a spring from above, Certainly great hopes and encouragements they have, else durst they not be so bold and insolent beyond measure, as they are. They talk most basely of the Parliament and Assembly which many hear, and dare not appear to avouch, so that they grow formidable. Our Magistrates are affraid of them, onely a few Orthodox Ministers hazzard themselves to oppose this torrent by their publike labours. Help us with your prayers as we do you, that God may inable our spirits against the difficulties we have to encounter w thal. If you could bestow a few lines upon me, that I might but hear of the courage and constancy of the Ministers and Citizens of London, upon whom we look now next under the Parliament as the onely Instruments of our good, I should be very thankful, who with my best respects remembred will ever remain

*Your faithful and assured Friend.*

*Febr. 26.* Two Citizens, godly understanding men, related to me for certain that one of the women preachers Mrs Attaway spoken of in this Book page 119. and who upon complaint was questioned by the Committee of Examination for her preaching, was run away with another womans husband, with whom she had bin too familiar along time, but about 14. days ago gone away and that beyond seas (as is commonly reported)

This \* man with whom she is gone, was one of the \* Will. Jency and a preach-  
Society and Company of which Mrs Attaway <sup>er 100.</sup>

was, and one who used to hear her preach, he left his own wife great with child, besides other children, and the poor woman (as 'tis reported) was ready to be distracted, and Mrs Attaway hath left her children behind too, exposed to the world at six and seven, and convayed away all her goods that are any thing worth: It was told me also by one of those Citizens that 'tis given out she met with a Prophet here in London, who hath revealed to her and others that they must go to Jerusalem, and repair Jerusalem, and for that end Mrs Attaway hath gotten money of some persons,



ten pounds of one young maid, and other money of others towards the building up of Jerusalem: These two godly Citizens not long ago upon occasion of hearing that Mrs *Ataway* preached, went to confer with her, and to dissuade her from preaching, and coming thither there were four or five men with her whereof one of them was this fellow she is now run away with, and these Citizens speaking with her, one of her Company a Sectary said to her, Sister, speak not to these men for they are in the flesh, and she discoursing with them, either the same man or another said, Sister speak no more to them, for they being in the flesh, you will but preach them the more into the flesh.

I have been within these few dayes from good hands informed, that in this last week of *February* there have been some meetings of Sectaries in the City to consult and draw up some Petition to the Parliament to counterwork the Common-Council, and their consultations and debates were to this effect, that seeing the Common-Council and the Scots so agree together for settling Church-Government, and that now new Votes and Resolves of both Houses are come forth to settle the Government of the Church, it was needful for them to do something and to present a Petition to the Parliament which might consist of these heads, 1. That the Parliament would not take the sense of the Common-Council for the sense of the City, but look upon them as two or three hundred men, and not what they petitioned and desired as the sense of the City. 2. That the Parliament would take the Militia of the City into their own hands. 3. That the City might not keep any correspondence or intelligence with forrain states, for they for their parts disclaimed it. 4. They would not as some others lay any blame upon the Parliament for not settling the Government of the Church all this while, or tax them with delays, but thanked them for their deliberation in proceedings about the Government of the Church, and left them to their own time to settle the Government of the Church according as it might stand with tender consciences. These and some other things for the matter of the petition was propounded and spoken of, some moved, that in their Petition speaking about the Government of the Church, they should put in to settle it according to the word of God; another in the company moved that it might be with respect to tender consciences, & said he loved not that expression, according to the word of God. Now for the way of managing this Petition that it might take and do the work, these things we are propounded to get to it, 40 or 50 thousand hands, and for that to draw in & get the hands of the Malignants to the Petition, to draw in many moderate Presbyterians, and to get the hands of all those that keep separated meetings, to send the Petition to their several meetings to be subscribed: I have had some of the names of the persons that met about this business related to me, but I forbear to name them; and as a further testimony of the truth of this Relation,

I have

I have bin told it from more hands then one, besides the substance of this hath been discovered and made known to some in Authority in the City.

I have had lately given me from a sure hand the Copies of two letters taken from the Original letters, and compared by a Minister with the Originals, one of *William Jenney* to his wife, since he went away with *Mistris Attaway* the Lacewoman, and the other of *Mistris Attaway* to *William Jenney* before his going away, both which I had thought now to have printed verbatim, but because they are too large, and cannot with the rest of the matter in this Appendix be brought into a sheet, I shall only give the Reader a hint of some few things: In his letter to his wife dated Feb. 15. he writes thus of the reasons of his

*I thought good to write to you these few lines, to tell you that because you have been to me rather a disturber of my body and soul, then to be a meet help for me (but I silence) And for looking for me to come to you again, I shall never come to you again any more. I shall send unto you never no more concerning any thing. If you had been a kind woman*

His wife could not bear nor take well his being night and day with *Mrs Attaway* but spake against it, and this was the disturbance he complains of, and the sufferings *Mistris Attaway* speaks of.

*unto me I should never have parted with you, but God direct you & keep you as one of his creation, and in that respect I desire you to be looking up to him your Maker.*

Farewell. Your Friend *William Jenney*.

*Mrs Attaway* in her letter to *Jenney* writes thus,

*Dearest Friend and welbeloved in the Lord, I am unspeakably sorry in respect of thy sufferings, I being the object that occasioned it, how shall I ever be able to answer it, I need such love, I shall desire to dedicate my spirit to the Lord, to seek him in thy behalf, that he would be pleased to set thee at liberty, in the mean time that he would be pleased to bear up thy spirit quietly under it: me thinks thy sufferings should be almost at the highest they are so great, when the people of Israels bondage was greatest, then the same day the Lord delivered them; when Ichosaphat knew not what to do, he looked to the Lord, let us*

Now they are run away together they are delivered,

*look to him, believing confidently in him with the faith of Iesus, and no question but we shall be delivered, in the mean season I shall give up my heart and affections to thee in the Lord, and whatsoever I have or am in him which is our head, thou shalt command it, in the mean season while thou art absent, I shall rest in the possession of thy love, which I shall not be so injurious as to question. That dram of love that is given me, thou hast it freely, question is not. So committing thee into the bosome of that loving kindnesse that hath redeemed thee, I rest.*

This *Mrs Attaway* hath a husband in the Army, and the world way see what these women preachers are, thus to write to another womans husband and now to go away together,

A Citizen related it to me, that he imployed one *L.D.* a Sectary of *Lams* Church, to work for him gold and silver wyer, he made away his work to the value of about 12. pounds, and is himself gone away too about the Countries he knows not where: but *Lam* the preacher is bound for 10. pounds worth of this gold and silver upon whom he will come. This Citizen was unwilling to have imployed him, but he did so protest his honesty and faithfulness, and told this Citizen that, saith he, I have such Revelations and new light as never man had, and do you think I will be dishonest?

The same Citizen told me he imployed three women as spinners for him of gold and silver, which being Sectaries and of *Lams* Church (as I remember) are wont to spin on the Lords day, which he fearing, did on purpose upon a Saturday night late fetch away all the work they had wrought off, and coming again on the Monday morning found they had done a good dayes work, and inquired in the House of it, others in the House said it was ordinary with them to work on the Lord day, and he talked with them, they said they knew no Sabbath, nor no such day, every day was alike to them, and one as good as another.

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